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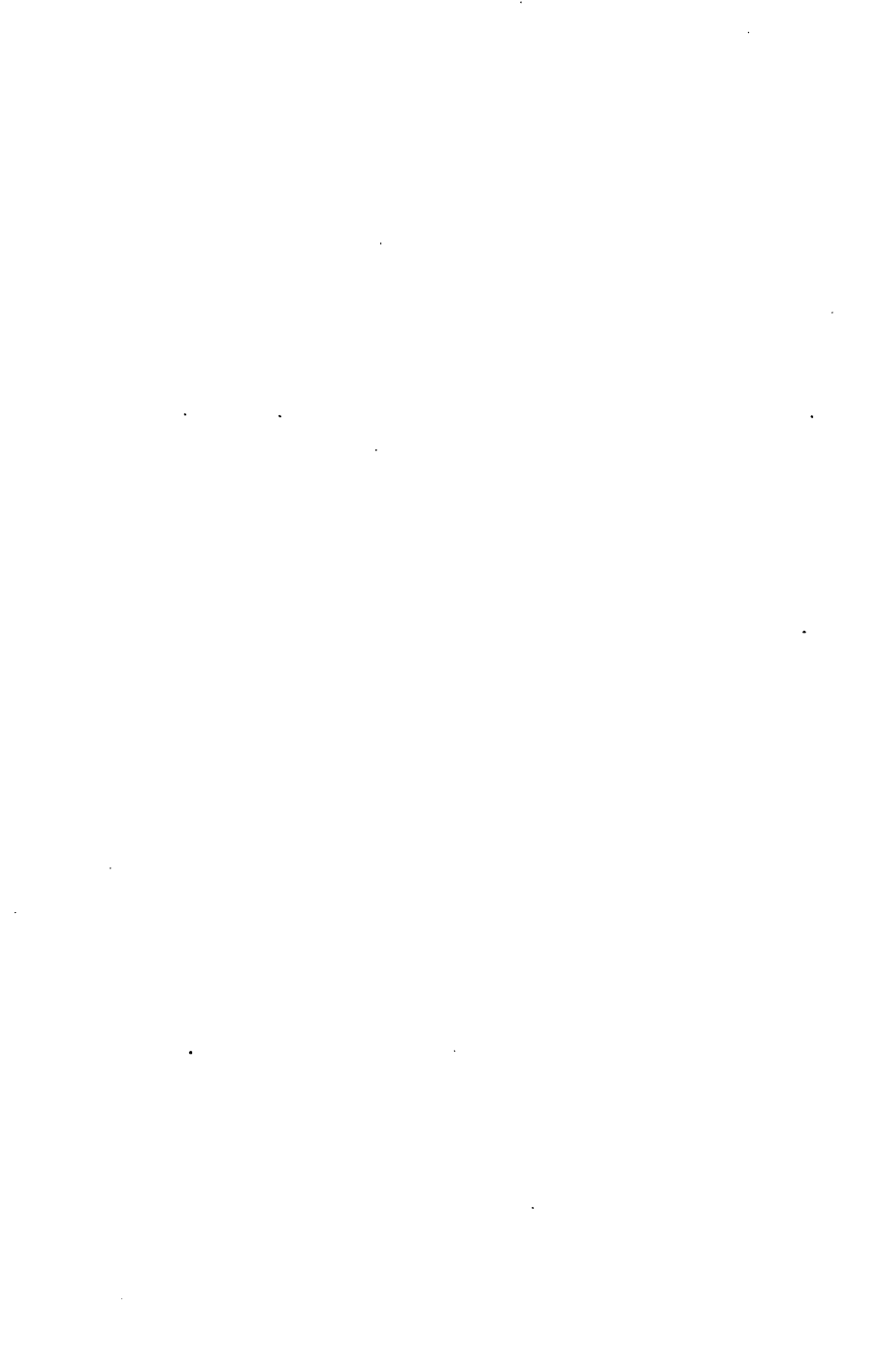
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A BRIEF HISTORY
OF THE
GERMAN LANGUAGE.

BY THE SAME AUTHOR.

A Critical Outline of the Literature of Germany. Third Edition. London: Longmans, Green, & Co. 1884. Price 5s.

Goethe's Faust. Part I. The German Text, with English Notes. London: Longmans & Co. 1880. Price 5s.

Goethe's Minor Poems, Selected, Annotated, and Rearranged. London: Trübner & Co. 1875. Price 3s. 6d.

Deutsche Styl- und Rede-Uebungen. Rules and Sentences for German Composition and Viva Voce. Second Edition. Dublin: Wm. McGee. 1875. Price 1s. 6d.

A BRIEF HISTORY
OF THE
GERMAN LANGUAGE,
WITH
FIVE BOOKS OF THE NIBELUNGENLIED,

Edited and Annotated,

BY

ALBERT M. SELSS, Ph. D.,

M.A., AND PROFESSOR OF GERMAN IN THE UNIVERSITY OF DUBLIN;
EXAMINER IN THE ROYAL UNIVERSITY OF IRELAND.



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P R E F A C E .

THE increasing attention paid in this country to Teutonic Philology requires the publication of some handbook like the present to set forth the rise and progressive development of the German Language. The scholar will not be content with a knowledge of its present condition and capabilities, but will desire to trace back each of its characteristic qualities to its fountain head ; and such a task, while satisfying the philologer, opens up a most instructive chapter of history and civilization. To guide and assist the student in prosecuting his researches in this field of literature is the design and object of this little work. The need of it is especially felt in the Royal University of Ireland, which has adopted the subject as a portion of its regular course in Arts, and requires from all students who take up German a competent acquaintance with Teutonic Philology. In the older Universities of the United Kingdom this subject is also claiming much attention.

The place of Modern Languages in the curriculum of our Universities depends a good deal upon the amount of scientific treatment they are capable of receiving; and it is only when philological research can be usefully allied to the study of the Mind and Literature of nations that they can rightly demand a conspicuous position amongst University studies. To assist in vindicating for Modern Languages such a place of honour beside the long-established Classics of Greece and Rome is one of the objects which the author has proposed to himself in the compilation of this sketch; and a portion of the Nibelungenlied has been annotated and appended as a specimen or illustration of the ancient literature of Germany.

A. M. S.

38, TRINITY COLLEGE, DUBLIN,

July, 1885.

CORRIGENDA.

Page 40, l. 24, *for* 'Unsar Trahtin,' *read* 'Unsar Truhtin.'

„ 76, l. 28, *for* 'spamen,' *read* 'spanen.'

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HISTORY

OF

THE GERMAN LANGUAGE.

CHAPTER I.

THE PLACE OF GERMAN AMONGST THE LANGUAGES OF EUROPE.

THE student who enters upon the philological investigation of the German language cannot fail to be struck at once with its great originality. Inferior perhaps to both English and French in political importance as well as in elegance, German can certainly claim pre-eminence in point of antiquity above all the languages of the West. This claim is no mere assumption of sentiment, but rests on a solid basis of fact, dating back three thousand years at least, if not twice as far. One great argument in support of it is the simplicity of its vocabulary, whose elements in the main are of homogeneous character and derivation. In this respect German contrasts with the composite languages of Europe, formed by the blending of some foreign speech with the native tongue, as English by the inoculation of Teutonic with Latin; and, conversely, the Romance languages, by engrafting the Latin with Teutonic. German, on the contrary, has maintained a singular freedom from foreign admixture, and by its deter-

mined purity of speech and idiom vindicates its place as one of the great parent languages of the world.

The explanation of this retention of primitive characteristics is furnished by the fact that the *habitat* of German, though often harassed with invasions, was never permanently occupied by any alien race; and the language could therefore develop itself freely and naturally, only borrowing from its neighbours technical and scientific terms and other convenient enrichments of its vocabulary, without modifying its original native structure. For this reason a special interest attaches to its history, more especially as it requires for its elucidation some scientific research into the dim regions of prehistoric times. Further, in attempting a survey of the subject within the narrow limits of the present sketch we shall find additional interest in dealing with the primitive roots, from which so many of the kindred languages of Europe have had their rise.

We have said that one of the most violent causes of change was never experienced in the German language, inasmuch as the native idiom at no period had to struggle with the sovereign speech of the victorious invader. In England, as we know, it was otherwise, the original British language being almost destroyed by the Saxon invasions, and the substituted speech in its turn being vitally altered by the Norman conquest. But natural causes of change and growth of course there were, and variations arose in the language, as the national life developed itself, and fresh social phases succeeded one another. The German language, like the German people, has had therefore its infancy, its adolescence, and its maturity. The events of history have successively left their impress upon it; for instance, we must not fail to notice the deep traces indelibly carved upon it by heathen superstitions and Christian

creeds; by monasticism and chivalry; by the revival of letters and the reformation of the Church; by the strivings of philosophy, and the agitating impulses of politics. The vocabulary must perforce expand, as new wants are felt, new discoveries made, new habits formed, new alliances cemented, and new popular feelings arise. In one direction growth and increase will be found, and in another part of the language disuse and decay. Such a source of modification is common to German with all national tongues, but the former had a further cause of growing variation in the tribal divisions of the people. This implies a multiplicity of dialects in the vernacular, each struggling for predominance, of which struggle the High German (Hoch-Deutsch) is the outcome and resultant. A few forms of German speech, such as the Gothic, had flourished before it, but in the course of time became extinct; others, which competed with it successfully for a time, such as the Low German, survived, but, beaten in the contest, were relegated to obscurity. The genius of Luther was the main cause which finally secured to Hoch-Deutsch its victory. In its modern prevalence we see a clear instance of the 'survival of the fittest.'

To enter deeply into the subject just lightly sketched would require the aid of Sanskrit, or at least of Greek and Latin. Philological researches of this kind would sensibly further the investigation of the German language; but in the present work a popular treatment only will be attempted, and a minimum of technical knowledge be presupposed.

By those who desire fuller information on the subject, reference may be made to the German dissertations of Jacob Grimm and August Schleicher. The former, in his great work, 'Geschichte der Deutschen Sprache,' published in 1849, often reprinted, may be said to be the

Father of this department of Comparative Philology; and the latter, in his 'Die Deutsche Sprache,' first published in 1859, has left little to be desired. An unfinished 'History of the High German,' by Heinr. Rückert, may also be consulted, but it throws little fresh light upon the matter. The grammar of the ancient dialects may be studied in the works of M. Heyne, Stamm, Pfeiffer, and Bartsch, while the philosophy of language is ably set forth in the writings of Bopp, Max Müller, and Scherer.

CHAPTER II.

EARLIEST TRACES OF GERMAN.

By a careful comparison of the languages of Europe it has been established that certain affinities exist amongst all, or nearly all. The exceptions are the Basque language, the Etruscan, and the Finnish, and the more modern Magyar, as well as the Turkish. On the other hand, these affinities are found to embrace also the Persian and the Indian. The inference is inevitable that all the nations represented by these languages, the Asiatic as well as their European congeners, are from the same root and stock. Amongst these similarities may be enumerated the numerals, and the personal pronouns, names of the heavenly bodies, domestic animals, cereals, and the Divine Being; methods of conjugation, declension, and comparison; the names of family relations, father, mother, etc., and other coincidences which are clearly more than accidental. The explanation favoured by philologers places the cradle of all these races in the highlands of Central Asia, from

whence migrations in prehistoric times brought some of these tribes with their dialects into Europe, while other migrations to the south and east brought the kindred tongues into Persia and Hindostan. Before leaving their common mountain home, these early wanderers must have been acquainted with husbandry, with the decimal system, with the art of taming animals, with the institution of matrimony, and finally, with certain identical notions of religious worship, which explain their surprisingly similar practices in all these respects. It is by no means asserted that these early settlers were the first to people Europe; on the contrary, it is supposed that other races of unknown origin, of which the Etrurians, Basques, and Finns were only fragments, had preceded them. To the new-comers the names of Aryan, Indo-European, or Indo-German have been applied, the latter term being intended to show the important part which the Teutonic race played in those early migrations.

Of these migrations there were *three* great shoals or waves, more or less distinct. The first of these comprised the Germans, Lithuanians, and Slavonians, whose languages are so closely related that these three tribes must have been more intimately connected with each other than with the rest. The second great irruption consisted of the Greeks, Latins, and Kelts, who occupied the south and south-west of Europe, penetrating even to Britain. The third of these great outpourings of population took an eastward or south-eastward direction, and became the stock of the Persian and Indian tribes. The latter tribes, being the last to leave their ancestral seats, and having a short road to traverse, retained more of the original traits of the primeval nation from whom they sprang. Their language, therefore, we may safely conclude, bears a closer resemblance to the early Aryan than any other. This is

the Sanskrit or sacred language, so called from the Vedas being written in it. In India indeed it soon ceased to be used as the vernacular, Prākrit being adopted for secular uses; but Sanskrit continued to be the language of scholars and of literature amongst the educated and the Brahmins. In recent times it has attracted to itself immense veneration, as philologists consider it the most ancient language of the world. To it, as the type of the old Aryan, the tongues of Europe are mostly traced back, and from it materials are gathered for our earliest history. Kelt and Slav, German and Italian, must alike resort to Sanskrit as the fountain-head of their etymology, and the clue to their national origin.

CHAPTER III.

THE TEUTONIC STEM.

FROM what has been stated, it follows that the most ancient conceivable species of German is that common Aryan language which was spoken during the primeval age throughout the highlands of Asia. Of that language nothing is actually known, though probable conjectures may be drawn from the traces left on its various descendants. Besides the features already specified there were a few archaic inflexions, of which faint vestiges only appear in the grammar of all the kindred languages. The Aryans must have had a long list of cases in their declension of substantives. Besides the four ordinary ones, they had a Locative case, an Instrumental case, two kinds of Genitive, and a Vocative. They also had a Dual number for

nouns. In the conjugation of verbs they had a Middle Voice, chiefly to express reflexive action. The past tense they expressed by reduplication and initial augment. All these and several other ancient forms have long disappeared from the grammar of the world, in favour of other and simpler expedients, as the tendency of all human speech is towards simplicity. In the infancy of mankind the machinery of language was complicated, notwithstanding that the ideas to be expressed were so few. But in proportion as the number of ideas increased, the inflexions became more uniform. The greater wealth of the human vocabulary was accompanied by greater simplicity in expression, as convenience dictated the retrenchment of anomalies.

When from the shadow of the prehistoric age we emerge into the twilight of history we discover the Teutonic race, dissevered at length from the Lithuanians and Slavs, and settling down in separate districts of central Europe; first, around the shores of the Baltic and at the mouths of the Elbe and Weser; and secondly, along the north bank of the Danube. An enormous expanse of country lies between these two regions, and it is not very clear who inhabited it, but we may presume it was the Slavonians. This tribe, followed by the Huns, wedged themselves between the Teutons, and remained in possession of Poland, Austria, and Bohemia, until by degrees pressed back in the middle ages. The moving cause of all these migrations is one of the unsolved problems of history. Why, and when, the Slavs and Huns so suddenly appear in Europe we probably shall never know. It is certain, however, that their irresistible sweep to the West is one of the leading causes of the long cycle of events which are comprised under the term the *Great Migration*.

The first German irruption into Gaul and Italy occurred

113 B.C. It proceeded from two tribes in the region of Hamburg on the Elbe, the Cimbri and the Teutones. It was arrested by Marius in two bloody battles, at an interval of twelve years. The Cimbri and the Teutones subsequently disappear from the page of history; but the name of the latter indicates the previous existence of the word *Deutsch*, or *Deutonisch*, which was destined to become the common name for Germans. Though this word was at that time limited to a single tribe, which became extinct so early as 101 B.C., it was well suited for a wider application. It comes from the Old German word *diota*, Gothic *thiuda*, or people, and its root is preserved in *deuten*, to interpret, and several of its derivatives. The change of the D and T sounds in the beginning of the word is due to the principle of sound-shifting. Cæsar and Tacitus had not heard of this word as an appellation for all Germans, nor did it become general in that sense before 843, A.D., although the worship of the national god, *Tuisco*, progenitor of Mannus, and father of the German race, is mentioned by Tacitus. However, the silence of the Romans as to this word may be partly due to the prevalence of the rival term *Germani*, which was first given to the Deutsche in Gaul, and thence spread to Italy, and is now used in England. The inappropriateness of this name had not escaped the attention of Tacitus, for he calls it a 'vocabulum recens et nuper additum.' It is probably a Keltic word, derived from *garmwyn*, to shout, though some have connected it with the German *gër*, a spear, and with *Wehrmann*, a warrior; but in the opinion of Leo and Grimm, the most competent judges in such questions, the former is the most probable.

But notwithstanding the uncertain origin of their name, the separate nationality of the Germans is accepted as an axiom from the earliest times. All Germans are reported

to have resembled each other in their blue eyes, flaxen hair, and large limbs. As any political bond between the two hundred tribes mentioned by the ancients was wholly absent, we must look to such other ties as those of blood, religion, and social habits, to explain the unity of the nation. They worshipped the same gods, Wodan, Thunar, Zio, and Frigga; and the same demigods, Loki, Baldur, Irmin, and others. They had also the same stock of popular legends, *e. g.* the story of Sigurd or Siegfried, who slew the dragon; of Tannhäuser, who was enticed to the cave of Hulda (Frigga); of Dornröschen, or the Sleeping Beauty; and the fable of Reynart, the fox, who cheated the bear and the other beasts. They resembled each other also in their love of liberty, and their objection to kingly despotism and sacerdotal rule. They would tolerate neither a hereditary monarchy nor a hierarchy, but were all ready to follow the *heriban*, or their elected chieftain's appeal to arms. At Christmas and on Yule Day they kindled bonfires on the mountain tops to celebrate by song and victim the change of the seasons vouchsafed by the Supreme Power, which they darkly guessed to preside over both gods and men.

Of a nation, so thoroughly one, not merely in name, but in religion, usages, descent, and social arrangements, it would be absurd to suppose that they could have had more than one language, or that dialectic differences could have outgrown or materially affected the groundwork of their speech. It is true that little evidence of the national German tongue exists; for few German words are on record, and the first dialect of which we have positive knowledge dates from A. D. 350. Inference, therefore, is our chief guide to the parent language, or *Ursprache* of the Germans. Nevertheless, philologists have endeavoured to draw up the scheme of such a language. If not distinctly

provable, it is at all events an instructive fiction, as it furnishes a list of the chief peculiarities of the German branch of the Aryan language. On some of its leading characteristics we must therefore touch.

Vowels.—According to the theories of Grimm, Bopp, and Schleicher, the Aryan had but three vowels, *a*, *i*, and *u*, and every root-word of that language contained one of these three. In the course of time *a* was compounded with *i*, and thus arose *e*; also *a* was compounded with *u*, and thus arose *o*. But there was a marked difference in the use of these five vowels. The three original sounds were reserved for the roots; *e* and *o* only occurred in flexional syllables and in derivations. Still later, two diphthongs were added, *ei* and *au*. This is the whole list of vowels which the Germans brought with them from their eastern home, and preserved for many centuries almost unaltered. The only difference that was made was, that the three original vowels were employed both in a lengthened and in a short form, whereby the number of vowels supposed to have existed in the oldest German amounts to ten, *ā*, *ī*, *ū*, *ä*, *ÿ*, *ÿ*, *ô*, *ê*, *ei* and *au*. The Goths had twelve vowel-sounds: in Old High German there were no fewer than thirty; in Middle High German twenty-two; and in the present dialect there are about fifteen. The cause and principle of these changes will be explained in their proper places: for the present it will be sufficient to apprise the student that the short *e* (or *ê*) never existed in German until about the eighth century, and that the majority of the dotted vowels, *ā*, *ō*, *ū* and *ä**u*, are an invention of the twelfth.

Ablaut; Umlaut; Breehung.—One of the most striking peculiarities to be met with in every Teutonic

dialect is the use made of the preceding list of vowels by the process termed *Ablaut*, i. e. the insertion of a fresh vowel in the perfect and past participle of 'strong' verbs. The change of the Gothic *drinkan* into *drank* and *drunkuns* is a convenient example, because it contains all the three oldest vowels in regular succession. Other verbs descended the scale in the opposite direction, and others again changed about.

The preceding grammatical phenomenon should not be confounded with the *Umlaut*, or the composition of vowels with *i*, which, as just stated, was very common in the later stages of German. In Aryan and Gothic there was no *ā*, *ō*, *ū*, or *āu*; but the principle of the Umlaut is implied in the origin of the vowel *e*, which arose, like the four more recent Umlauts, out of a composition of *i* with *a*. Umlaut became one of the favourite methods of forming plurals, comparatives, and certain parts of the strong verbs. One example will do for all cases. The second person of *fallan*, 'to fall,' was in the German *Ursprache* probably *fallis*; this led to the contraction of the *a* and *i* into *e*, notwithstanding that they were in different syllables, and thus arose *du fellis*, which at last became *bu fällst*.

The opposite process to *Umlaut* is that called *Brechung*, or 'breaking,' i. e. the change of a vowel by compounding it with *a*. This phenomenon is not so common as the two preceding; it is limited to derivations, and only plays an important part in etymology. Thus the letter *o* in *Vogel* (bird) is due to 'breaking,' or deflection from its previous *u*-sound, because the original form of that word had been *fugal*, and the *a* had the effect of breaking *u* into *o*.

Consonants.—Every German dialect, without exception, displays an inclination to mispronounce labials, dentals, and gutturals, by pronouncing a sharp *p*, *t*, *k* for the

soft *b*, *d*, *g*; moreover, aspirating *p*, *t*, *k*; and finally, though less often, putting the soft *b*, *d*, *g* for the corresponding Aryan aspirates. Thus the Latin *pater* in German became *vater*, and *frater*, *Bruder*. In the earliest stage of the language this may not have been the case. At all events the Getæ and Daci, as well as the Cimbri and Teutones, were, as Grimm thinks, free from this vicious habit. But about 50, A. D., or in the first century of the Christian era, this consonant-shifting, or *Lautverschiebung*, as it is technically called, had gained such ground as to have for the first time gone over the whole dictionary, and changed every word in the language. It is under such circumstances that the Scandinavian, Gothic, and Anglo-Saxon dialects were formed. The disposition to mispronounce the nine consonants meanwhile continued, and before 700 years had elapsed one section of the Germans, namely the High-Germans, repeated the mistake, and mispronounced the then existing consonants once more in the direction indicated. The consequence was, that in High-German all the Aryan consonants became doubly mispronounced, while in all the others they are so once only.

Conjugation and Declension.—The German language is defective in a verbal inflexion for the future tense. The oldest *Ursprache* contained no sign of a future. For this purpose, however, two auxiliaries were used of old, corresponding to the English *shall* and *will*. The two other auxiliaries, *haben* and *sîn*, also occurred in certain portions of verbs. But *waurthan*, as the Goths called *werden*, was not used for the future. This practice dates from the age of Luther. There were in the *Ursprache* three regular conjugations—one with perfects in *îda*, another in *ôda*, and a third in *aida*, or *êda*. These corresponded to the fourth, first, and second conjugations in

Latin; the third, Latin, was represented by the irregular verbs.

In regard to declension, we will only mention the double declension of adjectives as one of the peculiarities of German. There is no language besides German which declines its adjectives both 'strongly' and 'weakly.'

Handwriting.—The Germans to the present day decline to make use of the Roman letters employed in England, France, and other western countries, in writing and in printing. Books intended for foreign use are sometimes printed in English type; but those for home use, as well as all newspapers and official documents, are printed in German type. Germans also write to each other in the well-known national *Handschrift*—rarely in any other. This German handwriting, like the German printed alphabet, is a thing of some antiquity. It existed before the art of printing. However, it is not marked by great originality, whatever may be its other merits. The letters of the two German alphabets, printed and written, are, after all, only corruptions of the Latin alphabet, differing from it but slightly—chiefly in the lower strokes of the letters, which are pointed instead of round. There are also in German letters which do not exist in English, namely, the dotted vowels, and the *z*, and one or two other consonants. It may be added that some German scholars desire the abandonment of the two native alphabets—that for writing and that for printing—and the adoption of the West European and English in its stead.

There existed once before in very ancient times a German alphabet different from any other in Europe, called the *Runic*, from *rûna* (Gothic), meaning 'mystery,' 'token.' This alphabet probably was derived from Phœnicia, but as the Semitic race had signs only for consonants, the

Germans had to supplement it by the invention of vowel-signs. The Runic comprised sixteen letters, in the following order: *f, u, th, o, r, k, l, n, i, a, s, t, b, l, m, y*. It was never written, but incised or engraven on wood, stone, or brass. Hence the technical term for writing was *reissen*, 'to tear,' 'to scratch,' from which the English *write* arose. The German *schreiben* is of later origin, probably coming from the Latin *scribere*. Runic writing was employed in incantation, the charm being written on stones or wands, which served as lots. Runes also were made use of to assist the memory in calculations. Prophecies and memorial tablets were generally composed in Runic. The most remarkable specimens of Runic now extant is the Runenstein of Lake Mälär, near Stockholm. It is a huge block of granite, on which is sculptured a picture of Sigurd, the dragon-slayer; and under it runs a ledge of Runic writing about twenty feet long. The seventy or eighty Runes in this ledge have been deciphered, and refer to a Northern queen who erected this memorial in honour of a relative.

CHAPTER IV.

OLD NORSE AND GOTHIC, A. D. 350.

Old Norse.—Five hundred years after the time of Marius we reach the period of the Great Migration. In that age two dialects branched off from the parent stock of the Teutonic *Ursprache*. One of these, in the extreme north of Central Europe, is that called *Old Norse*, or, if we include its scions, the *Scandinavian*. The Old Norse dialect died out in the course of the middle ages, after giving birth to three still living daughter-languages—the Icelandic, the Swedish, and the Danish. The last is

spoken in Denmark and Norway, as there is no separate Norwegian dialect. The Old Norse would long ago have been forgotten had it not served as a vehicle of literary composition to the *scalds* of the old Scandinavian race. These poets of their native mythology are the principal source through whom we have any knowledge of the old Teutonic *sagas* on gods and heroes. There are two such compositions, which both bear the name of *Eddas*. The older Edda is in verse, and dates from the eighth or ninth century; the latter is in prose, and is sometimes called the *Snorra*, because it is the work of an Icelandic scholar, Snorri, son of Sturla, who lived about A. D. 1200. This Snorri included the earlier Edda in his work, and commenced his work as follows:—

‘Gylfi konungr rêdh thar londum, er nu heitir Svithjodh. Fra konum er that sagt, at hann gaf einni farandi konu at launum skemtunar sinnar, eitt plogsland i riki sinu, that er fiores ðxn drægi upp dag ok nott.’

[King Gylfi ruled over some lands which one now calls Swedes-people. Of him it is said that he gave to a wayfaring woman as a present for her gratification so much plough-land in his kingdom as four oxen should be able to plough in a day and a night.]

The Scandinavian languages have four characteristics, by which their grammar and vocabulary are easily distinguishable from those of other Teutonic languages.

(1) They put the indefinite article, *hinn, hin, hit* (or *inn, in, it*), after the noun, instead of prefixing it.

(2) They give to intransitive verbs the form of the passive.

(3) They have dropped every final *n*, both in infinitives and in nouns, putting *a* and *u* for *an* and *un*.

(4) They put *r* in the place of *s* in all endings; *ar* and *ur* for *as* and *us* in Gothic. This is technically called *Rhotacism*, from the Greek name Rho of the letter R.

Gothic.—The other Old German dialect, which much about the same time as Old Norse separated from the *Ursprache*, will now engage our attention. This is Gothic, the most primitive species of Teutonic of which anything definite is known. Apart from some literary relics Gothic is extinct. It could leave no offspring, because the Goths perished as a separate nation during the succeeding three centuries. Up to that time it was spoken by the Visigoths, Ostrogoths, Vandals, Heruli, and Gepidæ. All of these had invaded the Occident, coming from the east and north, between A. D. 340 and 450, under pressure from the Huns and Slavs. In the fourth century the Visigoths commenced by settling, first with the consent of the Romans, in Dacia and Mæsia, north of the lower Danube. While in this condition, and peacefully engaged in adopting Christianity, they had an intelligent bishop, of Cappadocian and half-Jewish extraction, called Wölfchen, or Vulphila, or Ulfilas. This pastor translated for his flock portions of the Bible into the native dialect. Five copies of his translation are extant. The most remarkable is that called the 'Silver Ms.', from its silvered initial letters. It is now preserved at Upsal in Sweden, whither it was carried by the Swedish general Königsmarck, when he took Prague in 1648, where he discovered this treasure. Ulfilas certainly benefited the scholars of our time as much as the converts of his diocese, when he composed a book which will ever rank amongst the most remarkable relics of the past. Were it not for that book, a large portion of the inhabitants of Europe would up to this day be in ignorance of their earlier history.

One of the interesting facts revealed by this volume is the existence of an ancient alphabet. Ulfilas is supposed to be himself the inventor of this alphabet, which consists of twenty-five letters, bearing a strong resemblance to the

Runic writing of Ramsund; also to the Greek, and faintly to the Latin. Professor Skeat, of Cambridge, who recently edited part of Ulfilas's book from the German edition of Stamm and Heyne, believes seventeen of the Gothic letters to have been of Greek origin; seven others he supposes to have been imitations of Latin. These latter are the letters *q, h, j, u, r, s,* and *f*; and the reason why they are Roman, and not Greek, is that Latin was better suited to express the sounds intended than Greek, which has no exact equivalents for them. One letter only, the vowel *o*, cannot be referred to either of these two sources. Professor Skeat believes it to be entirely invented by Ulfilas. It does not seem to be a Runic letter, because its shape, resembling a noose, or the letter *o*, with two crossed strings hanging out at the lower end, does not appear among the signs of the stone of Ramsund. Professor Skeat thinks it is simply a distorted half Greek, half Roman letter, which Ulfilas devised to express the Gothic *o*, because in sound it did not correspond precisely to any letters previously existing. Consequently he calls the alphabet of Ulfilas the *bilingual*, that is to say the composite, or the half Greek and half Latin. He believes it to be the same as that employed by Bede and other early monks of the West. The German writers, on the other hand, incline to the Runic origin of the alphabet of Ulfilas.

The Grammar of the Gothic Dialect.—The limits prescribed to this work will not allow us either to insert any long extracts, or to give a complete account of the grammar of the Gothic dialect. Considering, however, that Gothic is not only interesting, as the most primitive species of Teutonic, but also most important for rightly understanding the inflexions and vocabulary of the more recent forms of German, we think it necessary to enter

into a few particulars. We shall select only those salient points which have largely affected German in its later stages, and leave the student to consult for fuller information the Gothic Grammar of Stamm (Paderborn, 1851, often reprinted since), or the more recent English Manual of Professor Skeat, Oxford, Clarendon Press Series, 1882.

Gothic resembles Greek and Sanskrit in several particulars. It has a middle voice, and for pronouns a dual number; it also has a reduplicative form for a large portion of its perfects, and it can form the passive voice without any auxiliary, by means of a termination; at least it can do so in the present. In the past tenses the two auxiliaries, *wairthan*, 'to become,' and *wisan*, 'to be,' are introduced. The future tense, which in Latin, Greek, and all the Semitic languages, can be expressed by a mere inflexion, can only be expressed in Gothic and in all other German dialects by some circumlocution. No true future existed in German. The Goths expressed futurity by putting the verbs *sculan*, 'sollen,' and *haban*, 'to have,' after the infinitive, and the Gothic for 'he shall be' is: *is wisan habaith*, literally, 'he to be shall have;' also, *is wisan scal*, 'he shall be.'

The phonetic character of Gothic is very unlike that of modern German; it is more like Anglo-Saxon. The well-known dotted vowels (or Umlauts) of the present German did not exist in Gothic; these were not invented until the twelfth century. The Goths had three short vowels, *a*, *i*, *u*; three long vowels, *ē*, *ō*, *ū*; and four diphthongs, *ai*, *au*, which might, both of them, be either short or long, and *ei* and *iu*—in all twelve sounds. The so-called weak endings, so prevalent in the present German, could not have occurred in Gothic, because there was no short *e*. The sound most nearly approaching *ē* was the short *ai*, which was employed, among other cases, in forming the reduplication of the

perfect. As regards consonants, the Gothic language stands with Scandinavian and Low German on the *second* step of the *Lautverschiebung* (or rotation of mutes), which will be explained more fully afterwards; High German has gone one step further than Gothic, but Latin and Greek remained a step behind it.

The Gothic Article, Pronouns, and Nouns.—

The Gothic definite article *sa, sô, thata* (= the) strongly resembles that of Anglo-Saxon and that of Old Norse. It was, at the same time, a demonstrative (= this), and a relative (= which), and was declined thus:—

SINGULAR.

<i>N.</i> (mas.)	sa	(fem.) sô	(neut.) thata
<i>G.</i>	this	thizos	this
<i>D.</i>	thamma	thizai	thamma
<i>A.</i>	thana	thô	thata

Instrumental: thê (= by the).

PLURAL.

<i>N.</i>	thai	thôs	thô
<i>G.</i>	thizê	thizô	thizê
<i>D.</i>	thaim	thaim	thaim
<i>A.</i>	thans	thôs	thô

The principal personal pronouns, meaning *I, thou, he, she, it, &c.*, were:—

SINGULAR.

<i>N.</i>	ik	thu	is	si	ita
<i>G.</i>	meina	theina	is	izôs	is
<i>D.</i>	mis	this	imma	izai	imma
<i>A.</i>	mik	thik	ina	ija	ita

PLURAL.

<i>N.</i>	weis	jus	eis	ijôs	ija
<i>G.</i>	unsara	izvara	izê	izô	izê
<i>D.</i>	unsis, uns	izvis	im	im	im
<i>A.</i>	unsis, uns	izvis	ins	ijôs	ija

The possessive pronouns were:—*meins, theins, seins, unsar, izvar* (= your).

The chief interrogative was:—*hvas, hvô, hva* (= who, what?).

The declension of nouns was twofold—*strong*, if the vowels *a, i, u*, or *ja* occurred in the ending of the stem; and *weak*, if the liquid letter *n* occurred in the ending. The nom. sing. of Gothic nouns often had lost its last letter, so that it was no clear evidence of the declension to which the substantive belonged; but *fisks*, fish, and *waurd*, word, were of the *a*-declension; *sunus*, son, of the *u*-declension; and *kunja*, race, of that in *ja*. The vowel-changes at the end were very complicated, for which reason we will only give one instance of the strong inflexion:—

SING.—*N.* sunus (= a son); *G.* sunaus; *D.* sunau; *A.* sunu.

PL.—*N.* sunjus; *G.* sunivê; *D.* sunum; *A.* sununs.

Important strong Gothic nouns were:—*Guth*, God; *brothar*, brother; *barn*, child; *airtha*, earth; *jêr*, year; *saiwala*, soul; *dags*, day; *fugls*, bird; *wigs*, way; *hlaifs*, bread; *thius*, servant.

The declension of weak nouns was much more simple. They had the letter *n* in all their endings, sometimes with an *s* attached, especially with the gen. sing. and nom. and accus. pl., as is shown in the following paradigm:—

SING.—*N.* hana (= a cock); *G.* hanins; *D.* hanin; *A.* hanan.

PL.—*N.* hanans; *G.* hananê; *D.* hanam; *A.* hanans.

Important weak nouns were:—*Sunna* (masc.), sun; *mena* (masc.), moon; *guma*, man; *gatwo*, street; *aihei*, mother; *fon*, fire; *marei*, sea; *wato*, water; and *tuggo* (or *tungo*), a tongue.

Declension of Adjectives and Numerals.—All Gothic adjectives could be declined in two different ways, either weakly, like *hanan*, a cock; or strongly, like the article *sa. só, thata*. The former declension was necessary

when the definite article appeared before the adjective; the latter when there was no article. The object of declining adjectives in two ways, as is the case in Gothic and all the other Teutonic dialects, including Anglo-Saxon and Old Norse, is twofold—(1) To distinguish the definite sense in the use of a noun qualified by an adjective from its indefinite sense. As the indefinite article (*a, any, some*) in German is generally omitted, it is necessary to mark indefiniteness by some other sign; therefore it is shown by the ending of the adjective. (2) To avoid the unpleasant repetition of sound, which would have resulted from the use of the full terminations *-amma, -aim, -ana, -izo, &c.*, at the end of both article and adjective.

The comparatives and superlatives of Gothic adjectives end either in *-iza* and *-ists*; or, more rarely, in *-oza* and *-osts*. The appearance of *z* in *-iza* and similar terminations is due to the rule of Gothic grammar, that any *s*-sound must be changed into *z* whenever it stands between two vowels. There are in Gothic, and in all other Teutonic languages, the following four irregular comparatives:—

Gôds (<i>good</i>),	batiza,	batists.
Ubils (<i>evil</i>),	wairsiza,	wairsists.
Mikils (<i>great</i>),	maiza,	maists.
Leitils (<i>small</i>),	minniza,	minnists.

To the class of adjectives we must also add the numerals, which in Gothic were declined. The first three had separate forms for masc., fem., and neuter, as well as separate endings, resembling those of the pronouns, for all the cases. Those after *three* took endings in *i, é, and im* in their gen. and dat. for all three genders.

1. *Ains, aina, ain*, or *ainata*. 2. *Twai, twôs, twâ*. 3. *Threis, thrija*. 4. *Fidvor*. 5. *Fimf*. 6. *Saihs*. 7. *Sibun*. 8. *Ahtau*. 9. *Niun*; gen. *niunê*. 10. *Taihun*. 11. *Ainlif*. 12. *Twalif*.

13. *Thrija-taihun.* 14. *Fidvôr-taihun.* 15. *Fimf-taihun.*
 16. *Saihs-taihun.* 17. *Sibun-taihun.* 18. *Ahtau-taihun.*
 19. *Niun-taihun.* 20. *Twai-tigjus*; gen. *twaddje-tigivê*;
 dat. *twaim-tigum.* 30. *Threis-tigjus.* 100. *Taihund-têhund.*
 1000. *Thusundi.*

The first, second, third, in Gothic is—*Fruma, anthar, thridja*. A singular form is *frumist*, first of all, which is superl. of *fruma*.

Conjugation of Strong Verbs.—By a *strong* verb is meant one which has the power of forming its perfect, and sometimes also its participle past, by means of vowel-change. Such verbs, in all the old Teutonic dialects, had no fewer than four radical tenses. Besides the present indicative, or present infinitive, which generally have the same root, there is—(1) the first person sing. perfect; (2) the first person plural perfect; and (3) the participle past: each can have a different vowel. Thus, *rinnan*, to run, has four radical tenses: *ik rinna*, I run; *ik rann*, I ran; *weis runnum*, we ran; and *runnans*, run. The following specimen of the strong conjugation will show the person endings:—

Pres. indic. Rinna, rinnis, rinnith. *Dual.* Rinnôds, rinnats; rinnam, rinnith, rinnand.

Pres. subj. Rinnau, rinnais, rinnai. *Dual.* Rinnaiva, rinnait; rinnaima, rinnaith, rinnaina.

Perf. indic. Rann, rannt, rann; runnum, runnuth, runnun.

Perf. subj. Rannjau, rannjeis, ranni; ranneima, ranneith, ranneina.

Imper. Rinn, rinnam, rinnith.

Inf. Rinnan.

Partic. pres. Rinnands.

Partic. past. Runnans.

Similarly were conjugated:—*Biudan* (*to bid*), bauth, bauthum, bauthans; *brikan* (*to break*), brak, brekum, brukans; *dragan* (*to carry*), drog, drogum, dragans; *dreiban* (*to drive*), draib, dribum, dribans; *drinkan* (*to drink*), drank, drunkum, drunkans; *faran* (*to proceed*), for,

forum, farans; gangan (*to go*), gangida (*or iddja*), iddjedum, gangans; giban (*to give*), gaf, gebum, gibans; itan (*to eat*), at, etum, itans; kiusan (*to choose*), kaus, kusum, kusans; niman (*to take*), nam, nemum, nimans; quiman (*to come*), quam, quemum, quimans; quithan (*to say, quoth*), quath, quethum, quithans; sláhan (*to slay*), slôh, slôhum, sláhans; standan (*to stand*), stoth, stothum, stothans; thankjan (*to think*), thahta, thahtum, thahts; thunkjan (*to seem*), thuhta, thuhtum, thuhts; tiuhan (*to draw*), tauh, tauhum, tiuhans; and wairthan (*to become*), warth, waurthum, waurthans.

Reduplicating Verbs.—About forty Gothic verbs formed their perfect by repeating the first consonant with *ai* before their stems. The following are the most remarkable:—

Fahan (*to capture*), *perf.* faifah, faifahum; *part.* fahans.

Haldan (*to hold*); haihald, haihaldum; haldans.

Hlaupan (*to leap*); haihlaup, haihlaupum; hlaupans.

Letan (*to let*); lailôt, lailôtum; letans.

Slêpan (*to sleep*); saislêp, saislêpum; slêpans.

Stautan (*to strike*); staistaut, staistautum; stautans.

To the same class belong—*Flekan*, *faiflôk*, to lament; *fraisan*, to tempt; *grêtan*, *gaigrôt*, to weep; *hahan*, to suspend; *haitan*, *haihait*, to call; *hvôpan*, *hvaivhôp*, to boast; *laikan*, to skip (Luther's *löcken*); *redan*, to provide for; *skaidan*, to sever; and *waian*, to blow.

Weak Verbs.—Of the weak or regular conjugation, which is incapable of *Ablaut*, some verbs form their perfect in *-ída*, others in *-ôda*, and others in *-aida*. To the last-mentioned class belongs the auxiliary *haban*, to have:—

Pres. Ik haba, thu habais, &c.; *subj.* ik habau; *perf.* ik habaida (*pl.* weis habaidêdum); *subj.* ik habaidêdjau; *part. past.* habaiths; *pass. pres.* ik habada; *subj.* ik habaidau.

SIMILARLY—*Bauan*, to build; *fijan*, to hate; *liban*, to live; *liugan*, to marry; *slawan*, to be silent; *thulan*, to suffer (German *dulden*); and *trauan*, to trust.

Salbôn (*to anoint*); *perf.* salbôda; *partic.* salbôths.

SIMILARLY—*Spillôn*, to narrate; *wundôn*, to wound; and *frijôn*, to woo.

Very numerous is the class of verbs which follow, *sôkjan*. to seek. These end in *-jan* in the infinitive, and form their perfect in *-ida*.

Pres. indic. Sôkja, sôkeis, sôkeith; sôkjam, sôkeith, sôkjand.

Perf. Sôkida, sôkidês, sôkida; sôkidêdum, sôkidêduth, sokidêdum.

Part. past. Sôkiths.

Imp. Sôkei.

SIMILARLY—*Lagjan*, to lay; *vasjan*, to clothe; *arjan*, to plough; *tamjan*, to tame; *vrakjan*, to persecute; *fulljan*, to fill; *meljan*, to write; *taujan*, to be good; *aljan*, to freeze; *bugjan*, to buy; *brûkjan*, to use; and *waurkjan*, to work.

Anomalous and Defective Verbs.—There are ten anomalous auxiliary verbs to be met with in nearly every dialect of Teutonic, which in the earliest stage of the language had been Perfects, though their subsequent Gothic and later form makes them appear as Presents. These are:—

Infinitive.	English.	Sing. Pres.	Pl. Pres.	Perfect.
Dauran	<i>to dare</i>	dars	daursum	daursta
Dugan	<i>to be good</i>	daug	dugum	daughta
Kunnan	<i>to know</i>	kann	kunnum	kuntha
Lisan	<i>to have learnt</i>	lais	lisum	lista
Magan	<i>to be able</i>	mag	magum	mahta
Munan	<i>to remember</i>	man	munum	munda
Nauhan	<i>to suffice</i>	nah	nauhum	nauhta
Skulan	<i>to be likely</i>	skal	skulum	skulda
Thaurban	<i>to want</i>	tharf	thaurbum	thaurfta
Witan	<i>to know</i>	wait	witum	vissa

The auxiliary *wisan*, to be, had in Gothic only two roots, *as* and *was*. All the forms beginning with *b*, such as *been* (E.), and *bin* (G.) are of later date, and not found in Gothic. It was not until the eighth century that the third root (*bhu*) was introduced, from which the more recent tenses of *wisan* or *wesan* are derived. The Gothic auxiliary verb was thus conjugated:—

Pres. Im, is, ist ; sijum, sijuth, sind. *Dual.* Siju, sijuts.

Subj. Sijau, sijais, sijai : sijaima, sigaiþ, sijaina.

Perf. Was. *Subj.* Wēsjau. *Inf.* Wisan. *Partic.* Wisands, visans.

Standan, to stand ; *perf.* stôth ; *pl.* stôthum. Ôgan, to fear ; *pres.* ôg ; *pl.* ôgum ; *perf.* ôhta. Môtan, to take place, to meet ; *pres.* môt ; *perf.* môsta. Wiljan, to be willing ; *pres.* wail, *pl.* wilum, *perf.* wilda, wildês, wilda.

SPECIMENS OF GOTHIC.

The Lord's Prayer.—Atta¹ unsar, thu in himinam, veiþnai² namo thein. Quimai thudinassus theins. Wairþai wilja theins, sve in himina, jah ana airþai. Hlaif unsarana thana sinteinan³ gif uns himma daga. Jah aflet uns thatei⁴ skulans sijaima, swaswe jah weis afletum þaim skulam unsaraim. Jah ni bringais uns in fraistubnjai.⁵ Ac lausei uns af thamma ubilin. Unte theima ist thiudangardi,⁶ jah mahts, jah wulthus, in aiveins.

Jah aftra Jesus dugann laisjan at marein, jah galesun sik du imma manageins filu, swaswe ina, galeithandan in skip, gasitan in marein ; jah alla so managei withra marein ana statha was.

[And Jesus commenced again to teach by the sea, and there collected themselves unto him great crowds, so that he, having gone into a ship, was sitting on the sea, and all the multitude near the sea was on the sea shore.]

¹ Keltic word for *father*. ² *Veihan*, to be sacred (subj.). ³ Daily.

⁴ Whatsoever indebted we may be. ⁵ Temptation (German *forschen*).

⁶ Kingdom, from a verb meaning to govern, like thiudianassus from thiudinan, to rule the people.

CHAPTER V.

LOW GERMAN.

DURING the interval between the Great Migration and the establishment of Charlemagne's empire complete chaos reigned in Germany in every department of life, and therefore in the domain of language. The several tribes which occupied the soil were too much engaged in settling the territory which they had either wrested from their predecessors, or defended against invaders, to be able to form regular social habits; and as the prevalence of a national language presupposes peaceful intercourse and settled relations, none of their dialects had the opportunity or acquiring supremacy. Fluctuation, irregularity, and sheer barbarism, are found in every attempt at composition dating from this time, and this wavering character of German extends deep into the next period, up to 1150.

Meanwhile, as social disorder slightly abated, and peaceful times began again to prevail, two great groups of tribes, each with its own dialect, were formed, and began to divide the land. Those Germans who lived in the south, among the Swabian hills and forests, where the Suevi had anciently roved, were designated *High Germans*, while those who dwelt nearer the sea and at the mouths of the great rivers, in the plains of the Saxons, were known as *Low Germans*. Between these two, on the Main and the Middle Rhine, resided the mighty Franks. A broad distinction in the manner of pronouncing the nine mute consonants now began to mark off the two main sections of the people. About A.D. 700, the High Germans, being particularly fond of sharps (*k, p, t*), aspirates and hissing sounds, adopted what is called the second sound-shifting, or *Lautverschie-*

bung, which will be fully explained in the next chapter. The Low Germans, not participating in this movement, but preferring to abide by the pronunciation inherited from their forefathers, remained with the Scandinavians and Anglo-Saxons, on the second step of the consonantal ladder, while the High Germans were advancing to the third. The adoption or rejection of the new hissing sounds, aspirates, and *p*, *t* and *k* afforded a test by which Germans were now known from each other, and created a dialectic antagonism in the nation. Should people agree to say *wazzer*, *pfunt*, *ich*, *tochter*, *puoch*, *er*, *ez*? or should they say—water, pound, ik, daughter, book, he, it? Such was the question to decide before Germany could possess a common national tongue.

The decision of this question lay principally in the hands of the central tribes, who, by their geographical position, as well as by their political importance, were able to throw a preponderating weight into the scale. The Franks were a mixed race, some speaking High German, others Low German, and reasons will be given in the next chapter why they gave the preference finally to the former dialect. The doom of the Saxon Low German was thereby sealed, and was accelerated by numerical weakness. To use the words of J. Grimm, p. 836, ed. 1849, 'The noblest portion of the Saxon tribe had left the country at the time of the invasion of Great Britain, and thinned out by the departure of their countrymen, the remnant were unable to cope with the Franks, who overthrew them in battle, converted them by force to Christianity, and, in the course of ages, compelled them to adopt the Southern dialect.' It was not without prolonged resistance that the Saxon idiom thus gave way. The Lowlanders showed their literary capacity by producing the best poem of the earlier part of the middle ages. That poem was 'Héliand,' the work of

a Westphalian monk. Their political importance may be measured by the fact that they supplied Germany with a powerful dynasty of emperors between 919 and 1024. Their position was that of an allied, not that of a conquered tribe. While from the central portions of Germany their dialect receded, they spread far and wide on the shores of the German Ocean and the Baltic, having long outgrown their Westphalian home. Holstein, Mecklenburg, Pomerania, West and East Prussia, received large contingents of Low German immigrants, and the tide of the Slavonic Sorbs and Wends, who had flooded the plain since the Migration, was stemmed by the sturdy Saxon front. In the several provinces thus annexed the Low Germans established their own dialect, which continued to flourish, notwithstanding the ascendancy of the official High German, and has survived to the present day under the name of *Platt-Deutsch*. Equally successful was their expansion to the West. In this direction the road had been paved for them by their Frisian brethren, who, from time immemorial, had occupied the littoral, and were Low Germans, scarcely distinguishable from the Saxon. But the Saxon wave swept on to Holland and Belgium, where two other Low German dialects came into life, the Dutch and the Flemish.

A Few Characteristics of Low German.—The chief difference between High and Low German lies in the different pronunciations of the nine mute consonants. The test-word is the neuter of the article. Wherever *daz* or *das* is said, there High German prevails; where *dât* or *that* is used, the contrary. The Low German also shows an inclination to put *ê* for *a*, and to compound *e* with *a* and *o*, while the High German prefers the graver sounds of *â* and *uo*, or *û*. The aspirated *d* and the aspirated *t* are

peculiar to dialects of Saxon origin. The following specimens of Anglo-Saxon and German-Saxon (*All-Sächsisch* is its German name) may give some idea of the respective characters of these two dialects, the scope of this volume not permitting a more copious selection.

The 'Ordinances' of King Knut begin thus:—

Dhis is dhonne seô worldcunde gerêdnes, dhe ik wille mit mīnan wītena-ræde thaet man healde ofar eall Engoland. Dhæt is thonne ærest, thaet ik wille thaet man rihte lāga upparære, and æghwylce unlāga georne afylle, and thaet man aweôdige and awartwalige æghwylce unriht, swā man geornost mæge, of dhissum earde.

[This is then the secular institution (or ordinance) which I wish with my wise Council that men should observe all over England. That is then the first, that I wish that men should rightly uphold the law, and should suppress every illegality readily, and that men should weed out, and root up, every wrong, so far as men are best able, out of this land.]

About two centuries before Knut the following prayer is said to have been used by the German Saxons before one of their battles, when they made their final stand against Charlemagne, King of the Franks. Its genuineness is, however, doubted:—

Hilli kroti Woudana, hilf osk un osken pana Uittikin ok kelta of ten aiskena Carlevi, ten slaktenera. Ik kif ti in Ur, un tōu scapa, un tat rofe. Ik slakte ti all Franka up tinen hīliken Hartisberga.—G. SAUPPE.

[Holy great Wodan, help us and our leader Wittekind from the bane (or torture) of the treacherous Charles, the Butcher. I will give thee one buffalo (Latin *urus*), and two sheep, and the booty. I will slaughter to thee all the Franks upon thy holy Harz-mount.]

Their prayer apparently was not heard by Wodan, for, shortly after, Charlemagne made all those Saxons whose lives he spared swear the following oath of abjuration:—

Ik forsahu allom Diaboles werkum end wordum, Thunar ende Wodan end Saxnôt, ende allem them unholdum, the ihra genôtas sind.

[I forsake all Devil's works and words, Thor and Wodan and Saxnôt, and all the fiends who are their fellows.]

The sacred epic of *Heliand*, or 'Saviour,' written (*circa* 880) in Münster, contains the following passage in alliterative verse:—

Ik scal iu, quat hie, libera thing suitho warlico willcan seggean,
cuthian craft mikil. Nu is Crist giboran, an thesaro selbun naht, salig
barn Godes, an thesara David's burg. Thar gi ina findan mugun an
Bethlehem burg, barno rikost. Hebbeat that te tekne, that ik tellian
mag waron wordon, that hie thar biwundan Iigith, that kind in enero
kribbun, thoh hie si kuning ober all earthun, endi himiles, endi ober
eldi barn weroldes walhand.

[I shall say to you, quoth he, a pleasing thing with truthful mind,
and announce great power. Now Christ is born, in this selfsame
night, the blessed child of God, in this town of David. There ye can
find him in Bethlehem town, richest of children. Take this in token
that I may say true words, that he there lies, tied up, the child in a
crib, though he is king over all earth and heaven, and ruling it over all
the children of the world.]

A few lines from one of Fritz Reuter's stories in Platt-
Deutsch, entitled *Woans ik tou ne Fru kamm*, or 'How I
came by a Wife,' will give an idea of the present condition
of the Low German dialects in Germany.

St stunn of up, un stellt mi an't Fenster, un let mi de Geschieht dörch den Kopp
gahn, un dreiht mi denn endlic am, un sabb: 'Ne bämliche Geschieht', untel!
Du hast säs all betere Geschiehtenvertellt. Ja, lacht de Du, weil ik säs de Hus-
anwenning glist mit gaw, un hie fallst du sei söken. Du warst doch nich glöwen,
fegg' ik, dat ik min Brut ihe Gw in 'ne Waschschöttel stippen, un mit ehren siben
Dauk afwischen warb?

[I stood also up, and placed myself at the window, and let the story
pass through my head, and turned myself then at last round, and said:
'It's a foolish story, uncle. You have at other times told better
stories.' 'Yes,' laughed the old man, 'because I at other times used
to give the moral with it, and here you are to seek it.' 'You don't
believe,' said I, 'that I could steep my bride's cap in a washing-basin,
and wipe the table with her silk cloth?']

CHAPTER VI.

OLD HIGH GERMAN, 750-1150.

At the end of the eighth century the tribes of Germany found themselves for the first time united under the sway of a single dynasty, the Carolingian; and the union of the people, which until then had been nominal, now became a political fact. But the abandonment of the tribe system, and the adoption of monarchy in its stead, could not fail to exercise a powerful effect on the language. The new kingdom was not yet constituted in 843, when the existence of a number of provincial dialects was found to be an inconvenience. Men cannot transact public business, nor join in concerted action, unless they understand each other; and legislation, as well as public worship, the work of courts, and the deliberations of assemblies, must have been hampered, if not frustrated, as long as Frank and Saxon, Swabian and Frisian, Bavarian and Thuringian, would each speak their own dialect only. In the western half of the empire Latin might supply the place of the common language, but in the eastern, or German half, where Latin was unknown, a different dialect must necessarily be selected to serve as the medium of communication. The question, consequently, was forced on the Merovingian and Carolingian rulers to decide which of the existing dialects of the German tribes should be raised to the dignity of the national language.

The way in which the Frankish kings solved the question is clearly indicated by the circumstance that, in the course of the sixth or seventh century, their town of residence, Tolbiacum, in the country of the Low German Ubii, adopted

the High German name of Zülpich in preference to its older Latin and Low German appellation. All the towns on or near the Rhine followed this example. Confluentia and Moguntiacum adopted Coblenz and Mainz as their future names. Francford became Frankfurt, and Strataburgum or Stratborough called itself Strazpuruc, or Strasburg. The High German *tz*, *t*, and *p* triumphed all round. It is probable that in all these towns, and also in the Franconian towns of Speier, Fulda, Worms, Ingelheim, and Würzburg, a large Low German element existed in the population; but their mode of pronouncing German was discountenanced in all imperial edicts. The nomenclature of the chief cities was not the only sign of the spread of High German. The Carolingian princes probably spoke it whenever they did not speak Latin. It is certain that they adopted it in their official communications with their German subjects. When, in 842, Ludwig the German, son of Charles le Débonnaire, took the famous Strasburg oath to assist the king of France, Charles, his half-brother, against their other brother, Lothaire, he pronounced the terms of the oath in Allemannic High German, and he made the whole of his army swear another oath in the same dialect to bind them to respect his solemn protestation, (See text of the oaths below.) Besides the royal household, which was by Ludwig transferred to either Frankfurt or Würzburg, all the stewards of the numerous *Pfalzen*, or domains throughout the country, spoke High German. The laws of the kingdom and the charters of the towns were drawn up in this dialect, and the higher ecclesiastics spoke High German whenever the Church did not require their utterances to wear the Latin garb. Four great convents, Fulda, Weissenburg, Wessobrun, and St. Gallen, became nurseries of High German learning, and through Otfried, abbot of Weissenburg, who was the

author of the 'Krist,' or 'Evangelienbuch,' the new dialect made its first attempt to become a literary language.

The dialect thus raised to pre-eminence in Germany was called *Lingua altæ Germaniæ* by Latin writers; Germans generally spoke of it as the *Frenkisga zunga*, or the *Thiudiska zunga*. It is to be borne in mind that the normal form of this dialect in the earliest ages was the Alsatian Allemannic. This is explained by the fact that the Alsatians, being nearest to France, and understanding the Latin tongue as well as the German, generally served as interpreters, and often also as teachers and missionaries, in the Carolingian Empire, as they were, by their bilingual education and habits, best qualified to serve as instruments of the new imperial policy, which was to consolidate in Europe a Latin-German, or German-Latin, monarchy. As the Allemanni were only the western branch of the old Suevic race, the introduction of the new dialect among the Swabians, or East Suevi, met with no difficulty. The dialect proved equally acceptable to the kindred Bavarians and Thuringians, as well as to those Austrians who subsequently settled on the east frontier of Germany. Thus the reception of High German met with scarcely any opposition, unless it may have been from Saxons and Frisians, who were, however, unable to stem the tide of fashion, being in the minority, and, moreover, in the position of a half-conquered appendage of the empire.

The Vowels of the Old High German Dialect.

—Notwithstanding its importance for the history of the language, the Old High German dialect is that least studied and least known among the earlier forms of German. This is owing to the scantiness of its remains, and the uncertainty of its word-spelling. The chief sources are 'Hildebrandslied,' the 'Krist' of Otfried, and

the 'Psalms' of Notker. There are also some Old High German minor poems, and a few glossaries. The best German dictionary is that by Graff, and the best information on the grammar is to be found in Grimm, and in M. Heyne, 'Grammatik der altgermanischen Sprache,' Paderbon, 1862. For the purposes of this book a few of Heyne's data will be communicated.

The Old High German dialect added, according to Heyne, no fewer than eighteen vowel- and diphthong-sounds to the old Gothic dozen. A favourite diphthong of the Allemanni was the *uo* for the ordinary German *u*. The visitor to the Black Forest and Switzerland can hear it, if he will mark the native pronunciation of *gut*, *Buch*, *Blut*, which with them still sound *guôt*, *puôch*, *pluôt*. The *Umlaut* changes *uo* into *üe*. Other new vowels, though not so characteristic of the Allemannic, were *ie*, *iu*, *ei*, *ao*, &c. An important invention was the short *e*. It had been unknown in German up to the seventh century, and arose out of *ï* and *ê*. It is first discovered in the words *skép*, ship; *ez*, it; *weg*, away; *weht*, wight, thing; and *endi*, end. In the tenth century this vowel began to force its way into every German inflexion. In the twelfth it had effected a perfect revolution in the language; it ejected every *a*, *o*, and *u* in either declension or conjugation; and, to speak with Jean Paul, 'The twelfth century cut away the full-sounding bass-strings from the sounding-board, and in their places screwed in the thin *e*-string.'

Consonants.—This is the place to give an account of the *Lautverschiebung*, which, about 700, for the second time affected the consonants of German. The *sound-shifting*, made so famous by the researches of Grimm, was a faulty articulation of all *B*, *D*, and *G* sounds, and the only excuse that can be urged in extenuation of the mis-

take which it involves is, that it was committed with such regularity as to show that it was the German organs of speech which were in fault, and not merely the intention of the speakers. All other Teutonic dialects committed this mistake once; High German twice. To understand it, the student must have present in his mind the distinction between the soft or middle *b, d, g*; the sharp or tenuis *p, t, k*, and the aspirate *ph* or *f, th, ch*; and all he needs then remember is that any Aryan (Greek or Latin) consonant is mispronounced once in Gothic, in Scandinavian, and in Low German, but twice in High German. The sounds are shifted by regular rotation from soft to sharp, from sharp to aspirate, and from aspirate back to soft. The process can under no circumstances be reversed; however, it can be arrested by laws of 'euphony,' if we may be pardoned the use of this term. Euphony consisted in avoiding *th* altogether, and *b* and *g* as much as possible. For the *th* the High Germans put a *z*, or, when final, an *s*; and for *b* and *g*, which did not seem sufficiently energetic to them, they preferred *p* and *k*, as more expressive of articulate force. Thus Zülpich and Strazpuruc were made out of Tolbiac and Stratborough. The Allemanni were, among all Germans, the most inveterate consonant shifters. They said *ich pim, du pist*, for *ich bin, du bist*, and *kolt* for gold; but the other Germans would not follow them in this respect, and often restored the *b* and *g* to the places which they had occupied before, and which they still hold in English. The law of *Lautverschiebung* is visible at a glance by the following Table:—

Aryan (Latin, Greek),	.	<i>b, p, ph(f),</i>	<i>g, k, ch,</i>	<i>d, t, th,</i>
Become in				
Gothic, English, Norse,				
Low German,	.	<i>p, f, b,</i>	<i>k, ch, g,</i>	<i>t, th, d,</i>
And in				
High German,	.	<i>ph, f, p,</i>	<i>ch, k, g (k),</i>	<i>z (s), d, t.</i>

LABIALS.

Latin.	Gothic.	Low German.	Old H. Germ.	New H. Germ.
Pater	fathar	father	fatar	Vater
Pes	fōtus	foot	fuoz	Fuß
Frater	—	brother	pruodar	Bruder
Fagus	—	beech	puoch	Buch
Super	ufar	over	ubar	über
Cannabis	—	hemp	hanof	Hanf

Other instances:—Labium, lip, *Leſſe*; nepos, nephew, *Neffe*; vulpes, wolf, *Wolf*; pondus, pound, *Pfund*; nebula, niſſ, *Nebel*; septem, seven, *ſieben*; fero, *I bear*, *piru*, *gebäre*; turba, *Dorf*; and penna, *Feder*.

DENTALS OR LINGUALS.

Latin or Greek.	Gothic.	Low German.	Old H. Germ.	New H. Germ.
<i>θυγατηρ</i>	daugtar	daughter	tochtar	Tochter
<i>θυρα</i>	dauro	door	turi	Thüre
Tres	dhreis	three	drī	drei
Decem	taihun	ten	zehen	zehn
Edere	itan	eat	ezzan	essen
Tenuis	—	thin	din	dünn
Haedus	—	goat	geiz	Geiß

Other instances:—Tu, thou, *tu*; tuus, thine, *vein*; *θάνατος*, death, *Tob*; tertius, third, *britte*; *δακρυ*, tear, *Träne*; *σημειον*, token, *Zeichen*; dens, tooth, *Zahn*; *ἡδυσ*, sweet, *süß*; tectum, thatch, *Dach*; sudor, sweat, *Schweiß*.

GUTTURALS.

Latin.	Gothic.	Low German.	Old H. Germ.	New H. Germ.
Hortus	gards	garden	karto	Garten
Caput	haubith	head	haupt	Ĥaupt
Precari	fraihnan	—	fragan	fragen
Magnus	mikils	mickle	micel	—
Jugum	jâk	yoke	joch	Joĥ

Other instances : — Cor, heart, Ĥerz; vigilare, wake, wachen; pecus, fee, Vieĥ; oculus, eye, Auge; mulgere, milk, Milĥ; ego, ik, iĥ; nox, night, Naĥt.

Declension.—The O. H. G. article was declined thus :—

	SINGULAR.			PLURAL.		
N.	der	diu	daz	diê	diô	diu
G.	des	dera	des	dero		
D.	demu	deru	demu	diêm, or dêm		
A.	den	dia	daz	diê	diô	diû

The declension of adjectives and nouns resembled that usual in the M. H. G. dialect, which will be set forth more fully in Chapter VIII. It had, however, no endings in *ê* or *ên*; instead of which, the O. H. G. has *în*, *ân*, or *ûn*. The plural of *zunga*, tongue, was *zungûn*, *zungônô*, *zungôm*, *zungûn*. The accusative of *Got* (God) was *Gotan*, from (Goth.) *Guth*, or *Gutha*.

Among the other inflexions the comparative of adjectives is particularly to be noted, on account of the Rhotacism to which the Gothic terminations *ôza* and *îza* were subjected, this ending being now changed into *ôro* and *îro*. *Plint* (blind), comp. *plintôro*, sup. *plintôst*; *riĥ* (riĥ), *riĥîro*, *riĥist*. Hence the modern comparative in *-er*.

Conjugation.—The O. H. G. conjugation is nearly the same as that of the M. H. G. dialect, with the important difference that the weak *e* is avoided: the only part of the verb where *ë* occurs is the subj. present, where both 1st and 3rd person end in *ë*. *Findan*, to find, was conjugated thus:—

Indic. pres. Ih findu, du findis, ir, si, ez findit; wir findamês, ier findat, siê, sio, siu findant.

Subj. Findë, findês, findë; findëmês, findët, findën.

Indic. perf. Fand, fundi, fand; fundamês, fundût, fundûn.

Subj. Fundi, fundîs, fundi; fundimês, fundît, fundîn.

Partic. Findant; gafundan.

Imper. Find, findat.

Inf. Findan.

The prefix *ga-* or *gi-*, subsequently *ge-*, is very frequently found in part. past; it only became the rule in the next period. The verb *wësan*, or *sîn*, to be, received a fresh root in the O. H. G. dialect. In Gothic it had only two roots, *as* and *was* (was), but a third was now added, corresponding to *fui* in Latin, and *πέψυκα* in Greek. It was spelt *pim*, in which the last letter is equal to the Greek *-μι*, and was conjugated thus:—

Ich pim, du pist, er is, *or* ist; wir pirumês, ier pirut, siê sint, *or* sindun.

Subj. Ih sî.

Perf. Was, wari, was; wesumês, wesut, wesun.

Partic. Wësan = *been*.

Inf. Sîn, wësan.

Reduplication of Perfect.—One of the most interesting chapters of German grammar is the history of those strong perfects which in Aryan and Gothic had the reduplication. This archaic method of expressing the past had been universal in Sanskrit and in Greek, and

frequent in the *Ursprache* of German. In Latin it was limited to about twenty verbs, such as *tango, tetigi*; in Gothic there were forty cases; in Old Norse six; in Anglo-Saxon perhaps four; in English there is one, *did*; in German one, *ich that*; but owing to the invention of *Ablaut*, or vowel-change, reduplication was unnecessary in the machinery of speech. The question, therefore, arises, What became of those perfects which in Gothic had possessed this reduplicative prefix? To this question comparative philology can return a reply which in lucidity leaves nothing to be desired. Those verbs which had two consonants in their root, as *salsan*, to salt, and *haltan*, to hold, as well as those which had a very long vowel, as *tuôn*, G. *thûn*, to do, retained their reduplication longer than the rest, because the double consonant, as well as the long vowel, acted as a protecting screen against syncope, elision, contraction, or similar 'liberties' that might have been taken with their roots. All the rest underwent a process of contraction. As the Gothic reduplication had contained the diphthong *ai*, as seen in *saislêp* (I slept), *gaigrôt* (greeted), *haihait* (was called), the Allemanni contracted it with the radical of the verbs into *ia*, the Anglo-Saxons into *eo*, the Scandinavians into *é*, and the later Germans into *ie*. There are now, apart of *that*, fifteen German perfects which contain the sign of the ancient reduplication. They are—ging, fing, hielt, hing, briet, ließ, schließ, rieth, bließ, rief, hieß, hieb, lief, stieß, and schied. In the oldest High German there were more, and some of the reduplicated perfects showed both the contracted and the uncontracted form. Thus the O. H. G. for 'I salted' was *seisalz* and *sialz*; the perfect of *haltan* was both *hialt* and *heihalt*; *heizzen*, perf. *heihaz* and *hiaz*. Gradually the older form died out, and *sialz*, *hiaz*, and *hialt* remained. There were about thirty such perfects in *ia*.

THE STRASBURG OATHS.

In Godes minna ind in this Christianes folches ind unsêr bêdhero gehaltnissi, fon thesemo dage frammordes, sô fram so mir Got gewizzi indi mahd furgibit, sô hald ich thesan minan brudher, sôsô man mit rehtu sînan brudher scal, inthiu thaz er mig sôsâma duô; ind mit Ludhêren in nohheiniu thing ne gegangu, thê, minan willon, imo ce scadhen werdhên.

[For the love of God, and for the salvation of this Christian people, and of us two, from this day forward, so long as God shall give me consciousness and power, I will so uphold this my brother, as a man by right should (support) his brother, as long as he shall do the same to me; and with Lothair I will make common cause in no thing whatever which, as far as I can help, may turn out to his injury.]

OATH OF THE SOLDIERY.

Oba Karl then eid then er sinemo brudher Ludhuwige gesuor, geleistit, inde Ludhuwig mîn herr, then er imo gesuor, ob ih inan es irwendan ne mag, noh ih, noh thero nehein then ih, es irwanden mag, widhar Karl imo ce follusti ne wirdhu.

[If Charles keeps the oath which he has sworn to his brother Ludwig, and Ludwig, my master, shall break the oath he swore to him, if I cannot restrain him thereof, nor I nor anyone else is able to restrain him, I will not become an abettor to him against Charles.]

THE INVOCATION OF ST. PETER, ed. by Massmann.

Unsar Trahtin hat forsalt
Sancte Petre giuwalt,
Daz er mag ginerjan
Ze imo dingentêm man;
Er hapêt ouh mit vuortum
Himilriches portun.
Darin mag er skerjan
Den er uwilli nerjan;
Pittemês den Gottes trût
Alla samant over-lût,
Daz er uns firtanên
Giwerdo kinadôn.

Our Lord has bestowed
The power on St. Peter,
That he may save
The man who depends on him.
He holds also with words
The gates of heaven's kingdom.
Therein may he let in
Whom he wishes to save.
Let us pray the favourite of God,
Altogether over-loud,
That he us lost ones
May hold worthy of mercies.

CHAPTER VII.

MIDDLE HIGH GERMAN, A. D. 1150.

Definition of M. H. G. — By M. H. G., or Middle High German, is meant the dialect which was spoken in Germany between 1150 and 1500, by the great majority of the people, notably by all South Germans, by princes as well as courts, by public officers, and by poets belonging to that age. The two great epics of the middle ages, *Nibelungenlied* and *Gudrun*, are written in that dialect; all the poetry of the minstrel knights or *Minnesinger*, from Heinrich Veldeke down to Gottfried von Strasburg, was composed in M. H. G.; likewise the artisan poets, or *Meistersinger*, of the next age, made use of the same language. The true home of this dialect was Upper Germany, more especially Swabia, or Württemberg. It was in that province that the most powerful patrons of minstrelsy, the emperors of Germany called the 'Hohenstaufen' (Ghibellin line), resided. But all the neighbouring provinces, including those of Austria, spoke a dialect closely akin to the Swabian. It will be understood from this that the name *High German* has a geographical meaning; it denotes the dialect of the southern or hilly portions of the country. On the other hand, the adjective *middle* has a chronological import. It signifies the intermediate stage in the growth and history of High German as opposed, on the one hand, to O. H. G., or Old High German, which flourished between the years 700 and 1150, and, on the other hand, to N. H. G., or New High German, which began with the Reformation.

Chief Difference from O. H. G.—The principal dialectic difference between M. H. G. and O. H. G. is the introduction of the toneless *e* in all the endings of German words of the newer dialect. In the older stages of the language the vowels *a*, *o*, *i*, and *u*, as well as the diphthongs *ie*, *uo*, and *au*, occupied a prominent place in the terminations, either alone or in conjunction with consonants. In their place an indiscriminate short *e* was almost universally substituted in German in the course of the twelfth century. If the dative plural of *visc*, a fish, had been *viscum*, it now became *fischen* or *vischen*. If the neuter of *guot*, good, had been *guotaz*, it became *guotez*. Infinitives, comparatives, and superlatives, which formerly had ended in *an*, *ir*, *or*, *ist* or *ost*, now began to end in *en*, *er*, and *est*. The German for 'I give,' once *ich gibiu*, now was *ich gibe*. Even dissyllable case-endings, such as the old genitives plural in *ane* and *ono* (Gothic), were toned down to *en*; and whether the musical effect of these changes might improve the sound of the language, or spoil it, there now was scarcely an ending left which did not in its vocal part make room for a weak *e*. After long syllables, such as the root of *schæne*, beautiful, and *fluge*, I flew, this *e* had a certain amount of sound left to it; it was half silent. But after short syllables, such as *sägen*, to say, and *fären*, to drive, the *e* was wholly silent, or an *e* mute; for which reason it might be left out; indeed, after *r* and *l* it was generally dropped; hence *färn* now became the way of spelling *fahren*, and *hëln*, to conceal, meant the same as *hehlen*, while *gekorn*, chosen, was the past part. of *kiusen*, to choose.

Chief Difference from N. H. G.—At the same time it is no less evident that M. H. G. was still very far from being the same as N. H. G. The most important difference

is to be found in the quantity of the radical vowels. In M. H. G. these might be short, as in the instances just given; but in N. H. G. they were all made long. The principle that every root-syllable must be accented, and its vowel long, all flexions unaccented and short, was carried out in the course of the fifteenth century. This is the reason why from that time a new phase of the German language is supposed to have dated, viz. its post-Lutheran, or N. H. G., stage.

Vowels of M. H. G.—The preceding remark affects especially the pronunciation of M. H. G. In reading this mediæval dialect a student must be attentive to quantity. A great many M. H. G. words mean different things, according as they are pronounced with a long or a short vowel. *Gër* means a spear, *gër* desire; *rât* means counsel, and *rât* a wheel; *nâmen* means names, *nâmen* (they) took; *sîte* (G. *Sitte*) custom, but *sîte* (adverb), since. *Frâgen*, to ask, has now the same vowel as anciently; but *sâgn* and *fârn* had short vowels, while now they have long.

Along with the adoption of short endings in *e*, another important change of the vowel system now introduced into the language was the extensive use made of 'modifications' of sound, or of *æ*, *œ*, *ue* or *iu*, as well as *ā*, *ō*, *ū*, *âu* and *üe*. The M. H. G. dialect is the period which established the reign of the *Umlaut*, which in Gothic and O. H. G. had been restricted to a few cases of the use of *e* for *a*, modified, and *iu* for *ū*. Now the process became much extended; it was applied to every *a*, *o*, and *u* which had previously had after it a syllable containing an *i*-sound. Thus comparatives, superlatives, 2nd and 3rd persons sing. present, perfect subjunctives, and some plurals, as well as many derived words, owe their dots (or Umlaut) to the earlier existence of some *il*, *ir*, *in*, *im*, *ist*, or any other

vlix, diligence; *vlu3*, current; *vogt* (*vocatus*), a governor; *vride*, *vriden*, truce; *wâc*, wave; *wert*, a place surrounded by water; *wigant*, a hero; *wisent*, a buffalo; *wuof*, howl or wail; *wunsch*, a thing wished for; *zein*, a piece of wire or wood.

FEMININES.

N. <i>diu gebe, kraft, nôt, burc.</i>	<i>die gebe, krefte, næte, bürge.</i>
G. <i>der gebe, krefte, næte, bürge,</i> or <i>kraft, nôt, burc.</i>	<i>der geben, krefte, næte, bürge.</i>
D. <i>der gebe, krefte, næte, bürge,</i> or <i>kraft, nôt, burc.</i>	<i>den geben, kreften, næten, bürgen.</i>
A. <i>die gebe, kraft, nôt, burc.</i>	<i>die gebe, krefte, næte, bürge.</i>

Gebe = gift; *kraft* = a force of men, power; *nôt* = trouble, calamity; *burc* = fortified house.

SIMILARLY: — *Aht* (or *ahte*), heed; *angest*, anguish; *art*, species, race; *arebeit*, trouble; *âventiure*, event, story; *brût*, bride; *buoze*, compensation; *diet*, people; *diu*, female servant; *drô*, threat; *ê*, law (German *Ehe*); *ecke*, edge; *eich*, oak; *fuoge*, skill, good breeding; *ger*, desire (German *Begehr*); *hant*, hand; *heilectuom*, relic, sanctuary; *heimüete*, home; *herte*, hard fight; *hochzît*, festival; *hurte*, hurt; *kemenâte* (from *caminus*), lady's room; *miete*, pay; *mette*, mass; *naht*, night; *sprâche*, consultation; *stunde*, point of time; *slâ*, trace or track; *strâle*, arrow; *stat* (pl. *stete*), place; *urbor*, revenue from land; *widerfart*, return; *wât*, a suit of clothes; *zuht*, discipline, education.

NEUTERS.

N. <i>daz wort, rat, ort, künne.</i>	<i>die wörter, reder, örter, künnen.</i>
G. <i>des wortes, rades, ortes, künnes.</i>	<i>der wörter(e), reder(e), örter(e), künnen.</i>
D. <i>dem worte, rade, orte, künne.</i>	<i>den wörter(e)n, rederen, örteren, künnen.</i>
A. <i>daz wort, rat, ort, künne.</i>	<i>die wörter, reder, örter, künnen.</i>

Wort = word; *rat* = wheel; *ort* = point (also pl. *orte*); *künne* = kin, race.

NOTE.—In the plural the letter *e* may be dropped in the genitive and dative.

SIMILARLY :—*Antwerc*, windlass; *barn*, child; *bilde*, mark; *bluot*, blood; *dinc*, a thing; *ellen*, heroism; *ellende*, exile (German *Elend*); *fingerlin*, a ring on a finger; *ferch* (or *verck*), life; *gebære*, gesture, bearing; *gadem*, room; *getwerc*, dwarf; *gelt*, payment; *gewæfen*, arms; *geferte*, retinue; *jeit* and *geheit*, chase (German *Jagd*); *inlende*, quarters; *itewiz*, reproach; *liep*, joy; *lit*, member; *liut*, people; *marc*, horse (fem. *mære*); *ors*, horse; *maz*, food; *teil*, portion; *sér*, sore pain; *urliuge*, war; *vihe*, cattle; *wazzer*, water, river.

Weak Declension.—Besides strong nouns, or those which anciently ended in a vowel, there were weak substantives which ended in the consonant *n*; this *n* was often dropped in the nominative.

N. <i>der hase, diu zunge, daz herze.</i>	<i>die hasen, die zungen, diu herzen.</i>
G. <i>des hasen, der zungen, des herzen.</i>	<i>der hasen, der zungen, der herzen.</i>
D. <i>dem hasen, der zungen, dem herzen.</i>	<i>den hasen, den zungen, den herzen.</i>
A. <i>den hasen, die zunge, das herze.</i>	<i>die hasen, die zungen, diu herzen.</i>

Hase = hare; *zunge* = tongue; *herze* = heart.

SIMILARLY :—*Ar* (pl. *arn*), eagle; *bette*, n., bed; *frouwe*, or *frowe* (German *Frau*), woman; *gére*, m., lap; *gesinde*, m., retainer (hence *ingesinde*, n., retinue of attendants); *herr*, m., master; *jeman*, m., somebody; *leid*, n., sorrow; *man*, m., man (genitive, *man* and *mannes*; dative, *man* and *manne*; accusative, *man*). Plural—nominative, *man*; genitive, *man* and *manne*; dative, *man* and *mannen*; accusative, *man*); *mâne*, m., moon; *ore*, n., ear; *ouge*, n., eye; *recke*, m., hero, knight-errant; *rieme*, m., oar; *spange*, f., clasp; *vanke*, m., spark (German *Funke*); *wange*, f., cheek; *wille*, m., good-will; *zage*, m., coward.

All weak adjectives, *i. e.* adjectives after article, followed this declension.

Anomalous Nouns. — The terms of relationship: *vater, muoter, bruoder, swester, tohter*, remained undeclined in the singular. In the plural they also preserved the same ending, but the radical vowels were sometimes modified, thus: *vater*, pl. *veter*. *Son* or *suon* was declined, pl. *sæne*. The modified form for *uo* was *üe* (*brüeder, müeter*). *Wîp*, n., wife, was not declined.

ADJECTIVES.

Adjectives were declined *strongly* when they were used without any article or demonstrative; *weakly* after the article; they remained undeclined when they were predicates to *wesen*, to be, or stood after the noun.

The adjective *blint* was thus declined strongly:—

N. <i>blinder, blindiu, blindez.</i>	<i>blinde, blinde, blindiu.</i>
G. <i>blindes, blinder, blindes.</i>	<i>blinder</i> (for all three genders).
D. <i>blindem(e), blinder, blindem(e).</i>	<i>blinden, do.</i>
A. <i>blinden, blindiu, blindez.</i>	<i>blinde, blinde, blindiu.</i>

The same adjective, when preceded by *der, diu, daz*, was declined weakly, like *hase*, as in gen. sing.: *der guoten frouwe*; the letter *n*, which thus appeared in all the cases, except the nom. sing., and in the fem. and n. acc., is supposed to have been a remnant of an old Gothic demonstrative, *jains*, yonder, so that German weak adjectives had two demonstratives, one before, and one after them. *Wisiu wîp* (= wise women) became *diu wîsen wîp* (= the wise women) when employed with the definite article.

If an adjective ended in *w*, as *blaw*, blue, *graw*, grey, *garw*, done, boiled, *farw*, coloured, it was deprived of its *w* whenever the adjective appeared in its undeclined form; thus: *blâ, grâ, gar, far*; but *der blawe vogel*.

Comparatives ended in *-er*, superlatives in *-est*: as *hæher, hæhst* (highest); *trûter, trûtest* (dearest).

Irregular comparatives and superlatives were:—

Guot, bezzer, bezzest (from *baz*, Lat. *bonus*) = good.

Vil, mër, meist = much.

Michel, mære (or *merre*), *meist* = great.

Übel, wirser; wirsest = bad. (Adv. *wirs* = worse.)

Lützel, minner, minnest = small. (Adv. *min* = less.)

Other adjectives of common occurrence are:—

Balt, bold; *beidiu, beide*, both; *biderbe*, active; *blide*, blithe, merry; *bloz*, bare; *punt, bunt*, gaudy; *dürkel*, perforated; *eigen*, serf, owned by; *eislich*, terrible; *ellende*, homeless, foreign; *enhein*, none; *erlich*, splendid; *gach* (German *jäh*), headlong; *gemeit*, joyful, liberal; *genuoc*, sufficient; *gefar* (German *farbig*), coloured; *gewahs*, whetted sharp; *hër*, proud; *hübsch*, courtly, well-mannered (for *hövesch*); *kleine*, pretty, small; *kranc*, weak; *leilich*, painful; *licht*, shining; *mære*, famous; *mazen*, moderate; *milte*, mild; *ringe* (German *gering*), trifling; *seine*, lazy, slow; *swinde*, quick; *trüt*, favourite; *triuwe*, faithful; *tump*, inexperienced; *ungefêhet*, uninjured; *unmügelich*, impregnable; *veige*, doomed; *vrôn*, belonging to the Lord, sacred; *frum* (or *vrum*), useful; *wætlich*, fine; *ziere*, pretty.

ADVERBS.

Adverbs were formed from adjectives by adding the letter *e*, which represents *o* in O. H. G. In N. H. G. adverbs have lost this *e* altogether, except in *gerne, ferne, lange*; but in M. H. G. adverbs were better distinguished from adjectives. An adverb was deprived of any Umlaut occurring in the adjective. Thus *schaen* (adj.), beautiful; *schône* (adv.), beautifully; *feste* (adj.), firm; *faste* (adv.), firmly. Instead of *e* final, *liche* and *lichen* were added to some adjectives, especially those which ended in *-ec*, as: *græzliche*, horribly; *grimmecliche*, grimly. Adverbs of time and place generally ended in *-s*, being the sign of the genitive of nouns, such as: *tages, abendes, fluges* (as if flying), *nahts, sommers, winters*. *Nahts* is particularly surprising, as

naht (= night) is fem., and therefore should not take *s* in the genitive. The adverbs *māzen* (moderately), *unmāzen*, *triuwen* (indeed, G. *traun*), *allenthalben* (everywhere), *mei-nenthalben*, are old instrumental datives.

The following adverbs are of frequent occurrence:—

Al, quite; *alrēst* (German *allererst*), first of all; *alsus*, quite so; *balde*, boldly; *baz*, better, more; *bescheidenlichen*, cleverly, definitely; *billiche*, by right, in justice; *danne*, thence; *dicke*, often; *drāte*, quickly; *endelichen*, thoroughly; *enhant*, in hand; *et*, yet; *gāhes*, quickly; *genuoc*, enough; *harte*, intensely; *iteniuwe*, brand-new; *jenhalp*, on the far side; *joch*, even; *kūme*, scarcely; *kuntlich*, precisely; *nāhe* or *nāch* (German *beinahe*), almost; *sus* (German *sonst*), otherwise; *se tal*, down the river; *tougenliche*, secretly; *ungefuoge*, unwieldily; *unmāzen*, excessively; *verre*, far, very; *wīlen*, whilom, of yore; *wol*, well; *se wāre* (German *swar*), it is true; *zehant*, immediately.

NUMERALS.

The M. H. G. cardinal numbers were declined like ordinary adjectives, at least as far as nine. They also had different forms for the three genders.

1. *Ein*, *einer*, *ciniu*, *einez*. 2. *Zwēne*, *zwo*, *zwei*; gen. *zweier*; dat. *zwein*. 3. *Drī*, *drī*, *driu*; gen. *drīer*; dat. *drīn*. 4. *Vier*, *viere*, *vieriu*. 5. *Finf*. 6. *Sehs*. 7. *Siben*. 8. *Aht*, *ahte*. 9. *Niun*. 10. *Zehen*. 11. *Einlef*. 12. *Zwelef*. (The syllable *lef* is explained as an old name for ten, corresponding to *lika*, the Litthunian word for ten.) 13. *Drīzehen*. 14. *Vierzehen*. 15. *Finfzehen*. 16. *Sehzehen*. 17. *Sibenzehen*. 18. *Achtzehen*. 19. *Niunzehen*. 20. *Zweinzic*. 30. *Drīzec*. 40. *Vierzec*, &c. 100. *Hundert*, or *zehenzec*. 1000. *Tūsent*.

The *Ordinals* were:—1st, *der erste*; 2nd, *der andere*; 3rd, *der dritte*; 4th, *der vierde*; 5th, *der finfte*, &c. The terminations *-ste*, as well as *-te*, are superlative endings. *Der erste* is superlative of *ēr* or *earlier*, and means *the earliest*.

The ordinal *der andere* is a comparative of *an*, yonder, and means *more than that one*.

Anderhalb, drittehalb, vierdehalb, &c., are cardinals containing fractions. *Halb*, or *halb*, in composition with other numerals, has a subtractive force, which is also perceptible in the phrases *halb eins, halb zwei, &c.* *Selbe vierde* = with three others; lit. self being the fourth.

PRONOUNS.

The following are the principal personal pronouns:—

SINGULAR.					
<i>N.</i>	ich	du	er	si (sie)	ez (iz)
<i>G.</i>	mîn	dîn	sîn	ir	sîn, es
<i>D.</i>	mir	dir	îme, îm	ir	îme, îm
<i>A.</i>	mich	dich	in	si	ez (iz)
PLURAL.					
<i>N.</i>	wir	ir	si (sie)	si	si
<i>G.</i>	unser	iuwër, iur	ir	ir	ir
<i>D.</i>	uns	iû	in	in	in
<i>A.</i>	uns	iuch	si (sie)	si	si.

The possessive pronouns *my, thy, his, &c.*, corresponded exactly to the genitives of the personal pronouns before mentioned. They were: *mîn, dîn, sîn, ir, unser, iuwër, ir*. There was no possessive pronoun for *its*; the genitive of *ez, sîn, or es*, was employed in its place. The possessive pronoun *ir* (= her and their) is likewise rare, if not wholly fictitious. In all those cases where it occurs *ir* may be considered to be gen. sing. fem., or gen. pl. m., f. n., of *si* or *sie*. There was a reflexive pronoun, viz. *sich* (acc.). It was never used in the dative, but might be plural.

The declension of the demonstrative and relative pronoun *der, diu, daz*, was the same as that of the article given

above. Its neuter *daz* was also used as a conjunction, in the sense of *that*. The genitive of *daz* was *des*; it was frequently used in the sense of *therefore* and *about that*. *Daz* often underwent contraction with personal pronouns and with the verb *wesen* or *sîn* (= to be). *Daz ez* was contracted into *deiz*; *daz er* into *deir* and *dêr*; *daz ist* into *deist* and *dêst*; *daz ist wâr* into *deiswâr* and *dîswâr* (= that is true).

A peculiar part of the demonstrative *der*, *diu*, *daz*, is *diu*. It is called an instrumental dative case, and meant as much as *by this*. It was never used in M. H. G. by itself, the instrumental case, when absolute, being restricted to O. H. G. and Gothic. It is found, however, in a few phrases. *Sît diu* meant *since then*; *diu geliche* meant *the like of this*; and *des diu* meant *by the (aid) of this*, or, *all the more*. In course of time the last-mentioned M. H. G. phrase was changed into *deste* and *desto*, and in the latter form it has survived to this day in German before comparatives, chiefly as a correlative to *je*, meaning *the* (more or less).

Another important demonstrative was *dirre* (= this):—

	SINGULAR.			PLURAL.	
N.	dirre, diser	disiu	ditze, diz	dise	n. disiu.
G.	dises	dirre	dises	dirre.	
D.	diseme	dirre	diseme	disen.	
A.	disen	dise	ditze, diz	dise	n. disiu.

Less frequent in use was *jener*, *jeniu*, *jenez* (= that).

The following are the principal interrogative, relative, and indefinite pronouns of M. H. G. :—

N.	wer,	n. waz.
G.	wes.	
D.	wem, weme.	
A.	wen,	n. waz.

The instrumental case *wiu* (= how) was compounded with the preposition *zuo, ze* (= to) into *zwiu* (= what for?), *swiu* (= howsoever).

The last-mentioned pronoun contains as its prefix the indefinite relative *sô*, corresponding to the English *ever, soever*. This *sô* appears often as prefix of *wer, waz*, changing it into *swer, swaz* (= whosoever). Sometimes *sô* was repeated after an indefinite, *sô wer sô*, or *swer sô*.

Weder, wederiu, wederg = which of the two ?

Welch (= what sort of ?) was declinable, and was indefinite, with *sô* prefixed; *swelch* = whichever, whatever. *Welch* was not the ordinary relative; this was *der, diu, daz*; also *sô*; and sometimes *unde* = and. *Iht* = something; *nîht* = nothing; *nehein* = none, no; *ne*, enclitic (= not), affixed to pronouns; *en*, prefixed to verbs (= not).

VERBS.

The M. H. G. dialect expresses the present and the past by means of verbal inflexions; but German has no special verbal form for the future. Futurity can, however, be expressed in M. H. G. by *soln* and *wellen*; the conditional mood by the same verbs; *ich sol* and *ich wil*, present, for the future; *ich solde* (or *solte*) and *wolde* (or *wolte*) for the conditional.

The passive voice is expressed by the auxiliaries *werden* and *sîn* = to be. The active voice also employs *haben* = to have, but never *werden*. The dialect of Luther, or the N. H. G., was the first to introduce the use of *werden* with the infinitive in the future tense.

The participle past of the M. H. G. dialect begins with *ge* in nearly all verbs. Instances of the absence of this prefix are few; *komen, lazzen, worht, brâht* = come, let, wrought, brought, are the principal. *Gezzen* (eaten) is

regular in this respect, because it stands for *ge-essen*; the modern participle *gegessen* is much less regular, because it doubles the prefix.

Mood and Person Endings.—As the conjugation of *ich lobe, du lobes* (or *lobest*), *er lobt, wir loben, ir lobent* (or *lobet*), *si lobent*, shows, the last person plural of the present indic. in M. H. G. ends in *-ent*; the second persons, both sing. and pl., permit a variation: the *t* may be dropped in *lobest*, and *n* may be inserted in *ir lobet*. The present subjunctive, however, is conjugated like the modern subjunctive.

The indic. perfect is the most complicated tense in all the old German dialects, more especially in those verbs which are called 'strong,' from their power of changing their radical vowel. There might either be two or three fresh vowels in the perfect tense, but the 3rd person was always the same as the 1st, and the plural kept throughout one and the same vowel. However, the 2nd person singular of the perfect often differed from both, because, as it anciently had ended in *is*, it took the same vowel as the plural with an *Umlaut*; moreover, this 2nd person sing. ended in *e*, without any further personal ending. The perfect of *helfen* was *ich half, du hülfe, er half; wir hulfen, ir hulfet, si hulfen*. That of *vorn* = to travel, was *ich vuor, du vüere, er vuor; wir vuoren, ir vuorent, si vuorent*. *Loben*, a weak verb, had its perfect exactly alike with what it is in modern German, except that it might be *du lobtes* for *du lobtest*.

The subj. perfect was alike with the 2nd person indic. perfect: *ich hülfe, ich füere* (or *vüere*), *ich lobte*; it was conjugated much as it is now.

A peculiarity of the M. H. G. dialect is that its infinitive can be declined. N. *daz lesen*, G. *des lesennes*, D. *dem*

lesenne, A. *daz lesen*. The part. pres. ended in *-ende*; it was not declined.

Strong verbs prefer the short consonantal form of the imperative: *nim*, *louf*, *gip* = take, run, give; pl. *nemet*, *gibet*, *loufet*. They also take Umlaut in the 2nd and 3rd persons pres. indic., as *var*, *verst*, *vert*.

Strong Conjugation.—There are no fewer than four radical tenses in strong verbs. The first root is the infinitive, which is also the root of the indic. pres. The second is the perfect, 1st pers. sing. The third is the 1st pers. pl. of the same tense. The fourth is the participle past.

The following specimens of strongly conjugated verbs will show the working of these principles:—

Present indic. Ich gibe, du gibst (or du gibes), er gibt; wir geben, ir gebe(n)t, si gebent.

Present subj. Ich gebe, du gebest, er gebe; wir geben, ir gebet, si geben.

Imper. Gib, gebet.

Inf. Geben.

Partic. Gebende.

Perfect indic. Ich gap, du gæbe, er gap; wir gâben, ir gâbet, si gâben.

Perfect subj. Ich gæbe, du gæbest, er gæbe; wir gâben, ir gâbet, si gâben.

Part. past. Gegeben.

Fut. Ich wil giben.

Present indic. Ich var, du verst, er vert; wir varn, ir vart, si varnt.

Present subj. Ich var, du varst, er var; wir farn, ir vart, si farn.

Inf. (N.) varn; (*G.*) varennes.

Partic. Varnde.

Imperf. Var; *pl.* vart.

Perfect indic. Ich vuor, du vüere, er vuor; wir fuoren, ir vuoret, si vuoren.

Perfect subj. Ich vüere, du vüerest, &c.

Part. past. Gevarn (= travelled, fared).

PRINCIPAL STRONG VERBS.

Infinitive.	—	Present.	Perfect.	1st Person Plural Perfect.	Part. Past.
Bern	<i>to bear</i>	bir, birst	bar	bâren	geborn
Bîten	<i>to bide,</i> <i>wait</i>	bîte	beit	bêten	gebiten
Biten	<i>to bid</i>	bite	bôt	bôten	geboten
Bresten	<i>to burst</i>	briste	brast	brâsten	gebrosen
Brinnen	<i>to burn</i>	brinne	bran	brunnen	gebrunnen
Diezen	<i>to resound</i>	dieze	dôz	—	—
Geben	<i>to give</i>	gibe	gâp	gâben	gegeben
Heben	<i>to lift</i>	hebe	huop	huoben	gehaben
Helfen	<i>to help</i>	hilfe	half	hulfen	geholfen
Heln	<i>to conceal</i>	hele	hall	hâlen	gehohn
Izzen	<i>to eat</i>	izze	az	âzen	gezzen
Jehen	<i>to adjudge</i>	gihe	jach	jâhen	gejehen
Kiesen	<i>to choose</i>	kiuse	kôs	kôren	gekorn
Kumen	<i>to come</i>	kom	kam, quam	quâmen, kômen	komen
Laden	<i>to load</i>	lade	luod	luoden	geladen
Ligen	<i>to lie</i>	lige	lac	lâgen	gelegen
Lischen	<i>to become</i> <i>extinct</i>	lische	lasch	laschen	geloschen
Mîden	<i>to avoid</i>	mîde	meit	mîten	gemiten
Nemen	<i>to take</i>	nim	nam	nâmen	genommen
Rîten	<i>to ride</i>	rîte	reit	riten	geriten
Schrîen	<i>to scream</i>	schrîe	schrê	schrîm	geschrîm
Sitzen	<i>to sit</i>	sitze	saz	sâzen	gesezzen
Slahen	<i>to slay, beat</i>	slahe	sluoc	sluogen	geslagen
Steln	<i>to steal</i>	stil	stal	stâlen	gestoln

Infinitive.	—	Present.	Perfect.	1st Person Plural Perfect.	Part. Past.
Sniden	<i>to cut</i>	snide	sneit	sniten	gesniten
Stân	<i>to stand</i>	stê	stuont	stuonden	gestanden
Swimmen	<i>to swim</i>	swim	swam	swummen	geswum- men
Swêr	<i>to swear</i>	swêr	swuor	swâren	geswarn
Tragen	<i>to carry</i>	trage	truoc	truogen	getragen
Triufen	<i>to drip</i>	triufe	trouf	truffen	getroffen
Trügen	<i>to cheat</i>	trüge	trouc	trogen	getrogen
Riuwen	<i>to grieve</i>	riuwe	rou(w)	riuwen	geriuwen
Varn	<i>to drive</i>	var	vuor	vuoren	gevarn
Verliesen	<i>to lose</i>	verliese	verlos	verlosen	verloru, verlurn
Vehten	<i>to fight</i>	fichte	vaht	vâhten	gefochten
Vliegen	<i>to fly</i>	vlinge	vlouc	vlugen	gevlogen
Vliehen	<i>to flee</i>	vliuhe	floch, vlôh	vluhen	gevlohen
Vliezen	<i>to flow</i>	vliuze	flôz	vluzzen	gevlozzen
Werden	<i>to become</i>	werde	ward	wurden	geworden
Werren	<i>to put to confusion</i>	wirre	war	wurren	geworren
Zihen	<i>to accuse</i>	zihe	zêch, zêh	zigen, zihen	gezigen
Ziuhē	<i>to draw</i>	ziuhe	zôch	zugen	gezogen

A few verbs, such as *brechen*, *schiezen*, *greifen*, *schleichen*, *reizen*, *treiben*, *siuden* (= *sieden*, to boil), *sûfen*, *sûgen*, *gedeihen*, *leiden*, or *liden*, have been omitted, as from their resemblance to the N. H. G. they offer no difficulty to the ordinary German scholar.

Perfects in -ie, or extinct Reduplications.—

A separate class of strong verbs is that which has arisen out of the anciently reduplicating verbs: on which see chap. vi.

The practice of reducing all secondary syllables to an indiscriminate *e*-sound could not leave this ancient reduplication untouched. In Gothic the reduplicating vowel had been a diphthong, viz. *ai*, as, e. g. *haltan*, to hold; perfect *haihald*, I held. In O. H. G. this was contracted into *ia* (*hialt*). In M. H. G. these perfects reappear with *ie*, and are conjugated thus: *ich slief, du sliefe, er slief; wir sliefen, ir sliefet* (or *sliefent*), *si sliefen*. In other respects these verbs were regular, taking an *Umlaut* in the pres. indic. 1st and 2nd person, and a partic. past corresponding to the root of the present.

Infinitive.	—	Present.	Perfect.	1st Person Plural Perfect.	Part. Past.
Bläsen	<i>to blow</i>	bläse	blies	bliesen	gebläsen
Bräten	<i>to roast</i>	bräte	briet	brieten	gebraten
Fähen, vâhn	<i>to catch</i>	vâhe	vie, vienc	fiengen	gefangen
Fallen	<i>to fall</i>	falle, vellst	viel, fiel	vielen	gefallen
Gân, gên	<i>to go</i>	gân	gie, gienc	giengen	gegangen
Hâhn, hâhen	<i>to hang</i>	hâhe	hie, hienc	hiengen	gehangen
Heizen	<i>to be called, to bid</i>	heize	hiez	hiezen	geheizten
Houwen	<i>to hew</i>	houwe	hie, hiu, hiew	hiwen	gehouwen
Lâzen, lân	<i>to let</i>	lâze, du lât	hiez	liezen	lâzen
Loufen	<i>to run</i>	loufe	lief	liefen	geloufen
Râten	<i>to provide for</i>	râte	riet	rieten	gerâten
Ruofen	<i>to call</i>	ruofe	rief	riefen	geruofen
Scheiden	<i>to part</i>	scheide	schiet	schieden	gescheiden
Slâfen	<i>to sleep</i>	slâfe	slief	sliefen	geslâfen
Stôzen	<i>to push</i>	stôze	stiez	stiezen	gestôzen
Wuofen	<i>to wail</i>	wuofe	wief	wiefen	gewuofen

Weak Conjugation.—By 'weak' verbs are meant those which, being incapable of vowel change, form their perfect and participle past by means of the suffixes *te* and *t*, remnants of an old verb corresponding to *tuon*, to do. Such verbs are: *loben*, *lobte*, *gelobt*, to praise, and *gären*, *gerte*, *gegert*, to desire. Their personal endings are the same as those in the strong verbs, and the subj. perfect is exactly the same as the indicative, while the subj. present only differs from its indicative by the absence of the *t* (*lobe*, *loben*) in the 3rd persons singular and plural. Imperatives end in *e*, as in N. H. G. ; *lobe* ; pl. *lobet*.

As the stems of weak verbs are not liable to flexion, the only changes which can take place in them arise either from omission of *w*, which can always be left out in M. H. G. at the end of words, or from suppression of Umlaut, or slight changes of the suffix *te*. The roots of *dröuwen*, to threaten, and of *gerwen*, to prepare, were *dröu* and *ger* ; hence *gedröut* means 'threatened,' and *ich garte*, 'I prepared,' the consonant *w* having been left out in both cases. A great many weak verbs have an Umlaut, this being the ordinary conjugation for all derived, and especially for the majority of the properly speaking *factive* verbs. Such Umlauts are generally dropped in the past tenses ; and when the root of the infinitive contains an *e*, which represents a modified *a*, this *a* returns in the perfect and past participle. Loss of Umlaut is the rule whenever the root has a long syllable. Thus *füeren* forms as its perfect *fuorte* ; *müewen* (= to give toil), *muote* ; *zellen* or *zeln*, perfect *zalte* or *zette* (= I counted). Verbs ending in *-nen*, such as *dienen*, to serve, *senden*, to send, and *kunnen*, to know, form their perfects in *-de*, instead of *-te* ; as *diende*, *sande*, *kunde*. Those in *-ten* dropped the perfect termination *-te*, as *hüeten*, *huote* ; *gesagt*, *gelegt*, and the imperatives *saget* and *leget* are syncopated into *geseit*, *gelcit*, *seit*, *leit*.

Führen, to conduct, also spelt *vüeren*, is thus conjugated:—

Present indic. *Füere*, *füeres* (or *füerest*), *füeret*; *füeren*, *fuerent* (or *fueret*), *füerent*.

Present subj. *Füere*, *füeres* (or *füerest*), *füere*; *füeren*, *füerent* (or *füeret*), *füeren*.

Partic. pres. *Füerende*.

Imp. *Füere*, *füeret*.

Perfect indic. *Fuorte*, *fuortest* (or *fuortes*), *fuorte*; *fuorten*, *fuortet*, *fuorten*.

Perfect subj. is the same.

Partic. past. *gefuort and geführt*.

SIMILARLY:—*Arnen*, *erarnen*, to earn; *bären* (English *bury*), to put on the bier; *bürn*, to lift (perf. *bürte*); *behern*, to infest, rob with an army; *beheren*, to fasten; *beleiten* = German *begleiten*; *brüefen*, *prüefen*, to equip; *büezen*, to improve, to atone for; *beträgen*, to annoy; *bewarn*, to beware of; *bozen*, to knock loudly; *busunen* (German *posaunen*), to trumpet; *dagen*, to be silent; *dienen*, to serve, to earn; *doln* (German *dulden*), to suffer; *dæjen*, *dræn* (perf. *ich dræte* and *dræte*), to twist, twirl; *dwingen*, to force; *drücken* (perf. *druckte*), to press; *empfüeren*, to carry off by legal sentence; *entrihten*, to disturb; *entrüsten*, to disarm (perf. *entruste*); *ergetzen*, to compensate (perf. *ergatzte*); *erkrimmen*, to claw, tear; *erschrecken*, to terrify (perf. *erschrakte*); *fürhten*, to fear (perf. *forhte*, part. *gefurcht*); *geren*, to desire; *füelen*, to feel; *hügen* (German *hegen*), to reflect; *hüeten*, to heed (perf. *huote*); *heften*, to join (perf. *hafte*); *küssen*, to kiss (perf. *kusste*); *legen*, to house, afford shelter; *liuhten*, to illuminate (perf. *lühte*); *liuten*, to ring the bell (perf. *lüte*); *lönen*, to reward; *mieten*, to hire; *müezen*, to trouble (perf. *muote*); *nërn*, to save, nourish (perf. *nerte*); *rechen*, to avenge (perf. *rach*); *reden*, to consult; *schicken*, to send forth, to equip (perf. *schichte* and *schickte*); *schimpfen*, to jest; *sidelen*, to settle; *smielen*, to smile; *sümen* (German *säumen*), to delay; *strüchen* (German *straucheln*), to stumble; *salwen*, to become dirty; *salben*, to anoint; *suochen*, to attack; *teilen*, to divide; *würken*, to work (perf. *worhte*, part. *geworcht*); *wänen*, to hope or imagine (perf. *wände*); *zürnen*, to be angry (perf. *zurnte*). The two participles *gewarnôt* (warned) and *ermorderôt* (assassinated) retain the endings of the O. H. G. dialect.

Anomalous and Auxiliary Verbs.—About ten M. H. G. verbs, seemingly presents, are in reality old perfects which had lost their significations as past tenses, and joined the class of weak verbs. From these verbs subsequently fresh perfects were formed, resembling the ordinary perfects of the weak conjugation. The irregular character of their presents, however, is easily recognized by observing their terminations. The 1st pers. sing. ends in *n*, *l*, or some other consonant, as *gan*, *kan*, *sol*, *darf*; the 3rd person never has a *t*, as is the case in every other German verb; the 3rd pers. pl., likewise, is without *t*, which is contrary to the rule of the M. H. G. dialect, in which this person always ends in *t*; finally, the part. pres. is always, and the part. past is sometimes, wanting.

1. *Kunnen*, to know, understand, or be able. Pres. *kan*, *kanst*, *kan*; *kunnen*, *kunnet*, *kunnen*. Subj. *künne*. Perf. *kunde* (or *konde*). Subj. *künde*. No participle.

2. *Gunnen* (German *gönnen*), not to grudge. Pres. *ich gan*, *du ganst*, *er gan*; *wir gunnen*, &c. Subj. *günne*. Perf. *gunde*. Partic. *gegunnen* and *gegunnet*.

3. *Dürfen* (German *bedürfen*), to require. Pres. *darf*, *darfst*, *darf*; *dürfen*, &c. Perf. *dorfte*. Subj. *dörfte*. No participle.

4. *Turren* (a verb not now represented in German), to venture, dare. Pres. *ich tar*, *du tarst*, *er tar*; *wir turren*, &c. Perf. *ich torste*, *du törste*, *er torste*. Subj. *törste*. No participle.

5. *Suln* (or *soln*), I shall. Pres. *ich sol* (or *schol*), *du solt*, *er sol*; *wir suln* (or *sül*), *ir solt*, *sie soln*. Subj. *sül*. Perf. *solte* (or *solde*). No participle.

6. *Mugen* (German *vermögen*), to be able. Pres. *ich mac*, *du maht*, *er mac*; *wir mugen* (*mügen* or *megen*), *ir muget*, *si*

mugen. Subj. *müge*. Perf. *mohte*. Sbj. *möchte* and *mechte*. No participle.

7. *Müezen*, to be obliged. Pres. *ich muoz, du muost, er muoz; wir müezen, ir müezet, si müezen*. Subj. *müeze*. Perf. *ich muoste*. Subj. *ich müeste*. No participle.

8. *Wizzen*, to know. Pres. *ich weiz, du weist, er weiz; wir wizzen*. Imper. *wizze*. Perf. *ich wiste, du weste* (or *ich wisse, du wesse*). Subj. the same. Partic. past. *gewizzen* and *gewist*.

9. *Tugen*, to be good for. Pres. *ich touc, du tougst, er touc; wir tugen*. Subj. *ich tüge*. Perf. *ich tohte, du töhte, er tohte*. Subj. *ich töchte*. No participle.

10. *Wellen*, to be willing. Pres. *ich wil, du wilt, er wil; wir wellen* (or *weln*), *ir wellet* (or *welt*), *si wellen* (or *weln*). Subj. *ich welle*. Perf. *ich wolte* (or *wolde*). Subj. the same. No participle.

11. *Wesen* (or *sîn*), to be. Pres. *ich bin, du bist, er ist; wir sîn, ir sît, si sint*. Subj. *ich sî, du sîst, er sî; wir sîn, ir sît, si sîn*. Partic. pres. *wesende*. Imper. *wis*; pl. *weset* and *sît*. Perf. *ich was, du wære, er was; wir wâren, ir wâret* (or *wârent*), *si wâren*. Subj. *ich wære, du wærest, &c.* Part. past, *gewesen* and *gesîn* = been.

This verb is wholly anomalous. It is supposed to be made up of three different roots, all of which meant *to be* or *to have become*. 1. *as*; 2. *was* (or *was*); 3. *bhu* (or *bi*), an old root connected with *ēþuvv*, and meaning *to grow*. This last root did not exist in Gothic; it first appears in O. H. G. in the form *ih pim* (or *bim*), *du pist* (or *bist*), *er ist*.

12. *Gân* (or *gên*), to go. Pres. *ich gân, du gâst, er gât; wir gân, ir gât, si gânt* (or *ich gên, &c.*). Perf. *ich gienc* and *ich gie*; pl. *wir giengen*. Part. *gegangen* and *gegân*.

13. *Stân* (or *stên*), to stand. Pres. *ich stân, du stâst, er stât; wir stân, ir stât, si stânt*; also *stên, stést*. The anomalous occurrence of the letter *n* in the 1st person singular in *bin, stân, tuon*, and *gân* is explained by the analogy of the Latin *sum* and the Greek verbs in μ . Part. *gestân* and *gestanden*. Perf. *ich stuont, du stüende*.

14. *Tuon*, to do, corresponding to $\tau\acute{\iota}\theta\eta\mu\iota$, and to the Latin *do, dedi*. Pres. *ich tuon, du tuost, er tuot; wir tuon, ir tuot, si tuon*. Subj. *tuo, tuost, tuo*. Perf. *ich tete, du tæte, er tete; wir tâten, ir tâtet, si tâten*. Subj. *ich tæte*. Part. *getân*.

From the plural of the perfect the N. H. G. *ich that* = I did, is derived. It is the only case of reduplication said to exist in N. H. G., though it may be doubted whether that is the cause of the doubling of the *t*-sound in *that*. *Gieng* is an equally questionable instance.

15. *Lâzen*, to let. Pres. *ich lân, du lâst, er lât; wir lân, ir lât, sie lân*. Perf. *ich liez, and lie*. Part. *gelâzen*. The infinitive is *lâzen* and *lân*, after the analogy of *vân* for *fâhen* (*fie* or *fienc, gefangen*), and *hân* for *hâhen* (*hie* or *hienc, gehangen*).

16. *Bringen*, to bring, is regular in present, but forms perf. *ich brâhte*, pronounced, *ich brachte, du braechte*. Subj. *braechte*. Part. *brâht*.

17. *Denken*, to think. Perf. *ich dâhte, du dæhte, &c.* Part. *dâht*. Different from this verb is *dunken*, to seem. Perf. *ich dûhte, du diuhte*. Part. *gedûht*.

18. *Haben*, to have. Pres. *hân, hâst, hât*. Perf. *ich hâte, du hête, er het* = he had.

CONJUNCTIONS.

Unde, joch = and ; *ouch* = also ; *alde, ode* = or ; *sît* = since ; *wande* = because ; *danne* = than ; *swie*, as soon as ; *obe, sô* = if ; *wan* = only ; *niuwan* = unless ; *unze* = until ; *diu* = all the (before compar.) ; *ê, end, ent* = ere, before ; *alsô, sus* = thus.

PREPOSITIONS.

With dative, *ab, abe* = off ; *sam, sament* = with ; *ûz* = out of ; *ze, zuo* = unto ; *sît* = since.

With accusative *âne* (= without), *durch, umbe, nider, für*.

With dative and accusative, *an, ane* (= on), *bî, gegen, in, über, uf*.

With genitive, dative, accusative, *ê* (= before), *hinder, neben, obe, under, wider*.

NEGATIVES.

Negation was expressed by either putting *en* before the verb, or *ne* (*n*) after a pronoun ; sometimes both together, without producing affirmation. *Ern, ine, irn, sine, &c.*, are contractions, meaning not he, not I, not to her, not they, or not she. *Nehein, dehein* = not any. *Ez enwære* (or simply *enwære*) = unless it be that. This phrase is the origin of *nur* = only, contracted from *enwære*.

Compare M. Lexer's 'M. H. D. Taschenwörterbuch,' Leipzig, Hirzel, 1881 ; and K. Wienhold's 'Kleine M. H. D. Grammatik,' Wien, 1881.

CHAPTER VIII.

NEW HIGH GERMAN, FROM 1521.

ONE more vital change, though a change in pronunciation only, was required to complete the grammar of the German language, and bring it to that stationary condition in which it has remained, almost without variation, since the beginning of the sixteenth century. That change took place towards the close of the Middle Ages, and consisted in the withdrawal of the accent to the root-syllable, and the lengthening of the radical vowels. In the earlier stages of the language the radical vowels had frequently been short. The ancient German for 'to say' had been *sāgn*, and, like it, *sēhen*, *lōben*, *jūgend* (youth) had short vowels in their first syllables. But in the fifteenth century these words were changed into *sāgen*, *sēhen*, *lōben*, *jūgend*, and the rule became universal, that radicals should be long, just as inflexions were short. This was in one sense but a consistent consequence of the principle adopted in the twelfth century, that the ancient terminations *-ōno*, *-ōro*, *-ūr*, *-īr*, *ēr*, &c., should be laid aside for others containing the short *e*, for the disturbance thereby caused in the quantity of syllables could not help but speedily affect the roots. These might now, if short, be mistaken for inflexions, and as they were too important to be slurred over, and the object of all German speech is distinctness, they were, one and all, made long. The rule thus established was little short of a revolution in the character of the language. Formerly German had resembled Latin and Greek in making a strict distinction between short and long vowels. Now quantity was made to depend on accent. Whatever was accented was long; the unaccented

short, so that in fact quantity ceased to be recognized in German. The change just described, which is parallel to what took place at the same time in most other languages of Europe, imparted a new character to the modern *Hoch-Deutsch*, or the *Deutsche Schriftsprache*, as it soon after was called. That language dates from the recognition of this rule, and from the literary labours of Luther. It was not in other respects a fresh dialect, but only the mediæval High German, modified in its grammar and vocabulary, as the altered spirit of modern society dictated, and subjected to remodelling by a popular writer. To have clearly defined and enunciated the changes that were necessary, and to have shut the door finally to all provincial idioms, which might encroach on the adopted language of the country—such was the merit of Luther.

It was high time that such a reformer of the language should arise, for without him the German language might have gone entirely to pieces; nay, its very existence as a national bond was imperilled. The two preceding centuries had witnessed a pertinacious growth of provincial idioms. The elements of centralization throughout the Empire lost their force. The lesser princes had made themselves practically independent, and as the old tribal differences made head, dialects, both High and Low, began to obscure the *Gemeinsprache*, or common language. In the north-west the Dutch established a dialect of their own, together with their political autonomy. In the south the Swiss cut themselves adrift, but retained the High German tongue, so far as they spoke German at all. Under such circumstances, it was fortunate for Deutschland that a new and mighty impulse of a spiritual nature was suddenly imparted to the nation by the Reformation of the Church. That movement awoke united spiritual action, and action of this kind cannot work freely without

a common language as its medium. Happily that species of German which the great spokesman of the Reformation employed caught the nation's ear, and as it suited also the nation's genius, it triumphed over all other dialects, and became the sole national tongue of Germany.

The Sources of Luther's German.—There never has been any dispute about the merits of Luther in the reform of the language. The source of his strength resides in his translation of the Bible. That work was begun in 1521 on the Wartburg, but was not finished till 1534 at Wittenberg. At the time when it appeared printing was the new invention of the age. As yet not many books were published in print, which circumstance greatly helped the impression which his German Bible made. For three centuries it remained the only Bible the Germans knew; it was, more than any book in the world, a book for the people; it was pirated, attacked, and discussed in all corners of the land; it popularized his German among his adversaries, just as much as among his friends. But while acknowledging the greatness of this service, we should be careful not to imagine that Luther invented the language which he thus made popular. Little, if anything, in Luther's German can be called the offspring of his own brain. Among the sources from which he drew there were two especially which require attention—one having suggested to him his *diction*; the other his *orthography*.

In regard to the former, it will not need much proof to show that most of his German must have come to Luther from his mother, and from her countrymen in the Duchy of Saxony, more especially the people of Thuringia and Eastern Saxony, or Eisleben and Wittenberg. The influence of his native speech must have been too forcible to be easily abandoned. But he delighted and revelled in

it. Its homely touches abound in his table-talk; its quaint phrases echo in his sermons. There is less, however, of the popular dialect in his translation of the Bible, as he judiciously abstained from provincialisms in a work of such importance. This Thuringian, or Upper Saxon—for both these terms may be applied to Luther's native dialect—was a species of High German slightly different from the Allemannic and Swabian, which had served as types of the two older stages of the language. It was, in a word, as strongly Low Germanized as a dialect of High German could be, without ceasing to be High German, and a little reflection will show that this was unavoidable from the position of Wittenberg on the Elbe. Luther's town of residence lay on the confines of the Low German district. An hour's walk down the banks of the river must have brought him amongst descendants of the old Saxons, and their genial *patois* must have daily resounded in his ears. This is the reason why a large number of Low Germanisms have been detected in his German. Indeed, the Swabians and Swiss, as we shall presently show, protested that it was not real German at all. There was some ground for this assertion from their point of view. Luther's German abandons the Allemannic and Swabian diphthongs *uo*, *üe*, *ou*, and *iu*. His vocalism is the same as that of Thuringia and all Central Germany, and what is true of his vowels may be said of his dialect in general. It avoided all extremes of pronunciation and spelling. It held the happy medium between the two sections of the people, and tried as much as possible to make use of the average German of the educated classes, which was yet only an ideal *Gemeinsprache*.

But as respects orthography and all questions of style, Luther acknowledged the official German of the Empire, or the *Kanzleisprache*, as his supreme code and standard.

There was, of course, at Wittenberg, and also at Meissen, the capital of the Duchy, just as in every other German town of importance, a State office or court, either dependent on the imperial government at Vienna, or on that of the reigning Duke, or else on both jointly. It was the business of this court to keep records, issue edicts, publish laws, grant charters, bestow letters patent, and exercise an administrative supervision over the district. This office was the channel through which the German governments communicated with the people. The language which they employed in their proclamations was not remarkable for elegance. It bristled with Latin and with law terms. It often used four or five adjectives with the same noun. It made an extravagant use of participles beginning with the prefix *be-*, such as *berichtend*, *berichtigend*, *befremdend*, *beseuget*, *besaget*, and so on. It often puzzled plain people with the Austrianisms in its decrees, which frequently were penned in the Vienna *Hofburg*. Notwithstanding these imperfections, and with all the redundancies and technicalities inseparable from *red tape* in all parts of the world, the official German must have been generally understood, as it was the only voice by which the Kaiser could lay his commands upon his subjects, who must have understood what he said. That Luther, with his deep-seated respect for authority, should have looked up to this office as the embodiment of all that was right and proper need not astonish anyone. Feelings of deference urged him to preserve the orthography of German, as known to this office, and from it he also borrowed many phrases. The relative obligations which he owed to these two sources of his German are thus contrasted in a famous passage of his *Tisch-Reden*:—

Ich habe keine gewisse sonderliche eigne Sprache im Deutschen, sondern brauche die gemeine deutsche Sprache, so daß mich beide,

Ober- und Niederländer, verstehen mögen. Ich rede nach der Sächsischen Kanzlei, welcher nachfolgen alle Fürsten und Könige in Deutschland. Alle Reichsstädte und Fürstenhöfe schreiben so wie die Sächsische und unsres Herzogs Kanzlei. Darum ist es auch die gemeinste deutsche Sprache.

This truly authoritative testimony on Luther and his German sets all doubt at rest. It reveals the secret of his success as a reformer of the language. Luther's German survived, *because it was 'the fittest.'* It suited all parties, and satisfied all tastes, while avoiding all extremes. The merchant and the scholar, the official and the peasant, the Frisian and the Swabian could alike discover in it turns and phrases familiar to them from their childhood, and none cared to cavil at his judgment in selecting what he deemed the best from every form of German.

There was, however, one attempt at opposition, but it proved ineffectual. It came from that distant corner of the German-speaking population which was most likely to be dissatisfied—the people of Switzerland. In 1523, the year after the first publication of Luther's version of the New Testament, there appeared at Bâle a pirated edition of that of Wittenberg, by a printer called Adam Petri. The publisher did not conceal his strong dislike for the diction of a book with whose contents and spirit he was in other respects so thoroughly agreed. Thus, either fearing, or professing to fear, that his Swiss countrymen might wholly misunderstand a number of Luther's phrases, which he stigmatized as 'ausländig,' or solecisms, he undertook to correct these into the *Schweizer-Tütsch*, as it was popularly called, then spoken at Bâle. To this end he prefaced his book with an 'Idioticon,' or glossary, several pages long, in which he assumed to emendate the bad German of Luther. The following are instances of these corrections:—*Albern*, bang, bestürzt, eitel, erböttig, freien, Gerücht,

Heuchler, Raub, Lippe, Markt, Mordel, Otter, Dual, Scherlein (mite), Stachel, Splitter (mote in the eye), Spuf, störrig, umbringen, verschmachten, wichtig, Ziege. A more telling commentary on the success of Luther's reform could not have been written. The words complained of are some of the most expressive, the most popular, in short, the most German in the German language. The objections of Petri pass unheeded; the words that Luther chose live, and will live as long as German shall be known.

Lesser Changes in the Grammar of German.—

In addition to the leading change, pointed out in the beginning of this chapter, there were a few minor grammatical alterations, which came into vogue at the time of the Reformation.

I. The first of these was the invention of the *Dehnungszeichen*. The lengthening of all radical vowels by the new rule called for fresh contrivances to mark the length of vowels. Three such signs were invented by the clerks of the Kanzlei, and Luther endorsed them. One of these was the letter *h*, inserted after vowels to denote that the syllable was long. *Ihre, ohne, ruhen, &c.*, owe their *h* to this invention. The second was the doubling of vowels, e. g. *ee* in leer (empty), *oo* in Loos (lot), *aa* in Haar. Still more singular was the insertion of the letter *e* after *i*, to produce the sound of *î*, as in *lieben*, 'to love,' which was formerly spelt *liben*. The purists of Germany have never ceased to grumble at these three kinds of spurious vowels, deeming them 'clumsy', 'superfluous', and 'disfigurements of words'. At last their opposition became so general that Minister von Puttkamer, in 1880, directed all clerks, schoolmasters, and public officers, in public documents to omit the three obnoxious *Dehnungszeichen*, and, with the exception of Prince Bismarck, who obstinately clings to the old

way of spelling, the ministerial reform has been obeyed by all officials.

II. It has been stated that Luther expunged from German the Swabian diphthongs *uo*, *üe*, *iu* and *ou*. For the former he used simply *u*, as in *gut*, *Mutter*, formerly *guot*, *Muoter*. For the second he used simply *ü*, dropping the *e*; for the third he adopted *eu*, which was pronounced *oy*. Thus *treu* (faithful) and *leuchten* (to shine) received their present sounds, having previously been *triu* or *triuw*, and *liuhten* or *liuchten*. Pronouns and the article adopted *ie* for *iu*. The *ou* and *ao* Luther replaced by *ô*, and the grave sound of *â*, which in English is so common before *l* and *ll*, thereby disappeared from German; *mâne* (moon) became *Môn*; *âne* (without) became *ohne*; but *dâ* (then) remained *da*, which thus had two meanings—*then* and *there*.

III. The practice of spelling all nouns with capital letters, as well as that of putting two dots over the Umlaut sounds *ä*, *ö*, *ü*, *äu*, and a curve over the letter *u*, in recognition of its *possibly* (but not always) having previously been *uo*, date from the age of the Reformation, or shortly after. Luther still spelt many unimportant nouns with small initials, the important with large. Almost inexplicable is the insertion of *h* after *t*, in *Thail*, *Thal*, *Thau*, *Thran*, and a few other cases, unless we assume that the *h* here is a transposed Dehnungszeichen, which ought to have followed the vowel, instead of preceding it.

IV. The style of addressing persons by *Ûhr* (you) was retained by Luther from the middle ages. The earliest German only knows *du*, *thu*, and *tu*. Otfried, the abbot of Weissenburg, was the first to say *Ûhr* in a letter to Bishop Salomo of Constance, and this usage continued from the beginning of the ninth century to the Reformation. The sixteenth century adopted after Luther's time *ſie* in the singular, referring to a suppressed 'Your Grace', 'Your Ex-

cellency', Your Majesty'. In the seventeenth century people began to say *Er* to each other, when polite. Even Frederick the Great still addressed, without offence, all his generals with *Er*, which in the present German is tantamount to an insult. The present mode of addressing people with *Sie* in the plural has come into use since the beginning of the present century, and cannot be called a happy feature of the language.

V. A few important changes in conjugation require attention. The auxiliary *werden* was in Luther's time finally adopted to express the future: *ich werde lieben* for 'I shall love' was never used before his age—*haben* (with *zu*), *sollen* and *wollen*, having supplied the place. The *-ge* was prefixed to the last few participles past, which still were without it. The use of *war*, in the place of the older *was*, is by some directly traced to Luther; it is certain it was not used before him. The irregular verbs were greatly simplified. The numerous vowel-changes were kept within reasonable bounds. The perfect of *helfen*, once *ich halfe, du hulfe*, now became *ich half, du halfst*. The plural of the perfect always retained the same vowel as the singular, *wir halfen, &c.* The subjunctive perfect, however, escaped from the smoothing-iron, and this is the reason why some twenty strong subjunctives perfect have irregular forms, as seen in *ich hülfe, ich stürbe, ich würfe, ich stöhle*, and others. The last person plural (*lobent*) lost its *t*, and became *sie loben*. The infinitive, which in German always was declinable, and still is so partly, lost a portion of its endings; e. g. *des lesennes* (of reading), and *dem lesenne* (to reading) were curtailed into *des lesens, dem lesen*. By way of compensation the infinitive now received the preposition *zu*, which is not found in the older German. The present participle, formerly indeclinable, was now declined like an adjective, and in imitation of the Latin *gerund* the phrase-

ology *der nicht* genug zu lobende, *der mitzubringende*, and the like, were invented. The negative *nicht* (*ne-ihht*, *ne-wicht*, not a whit) had for some time supplanted the *ne* and *en* of M. H. G.; it now became the only word for *not*.

Words wholly dropped out of the Language.—

Amongst the changes in the vocabulary those are most easily understood which resulted from the disappearance of chivalry and the disuse of mediæval court manners. It will not astonish us to find that the *bûhurts*, or tournaments (Eng. to hurtle), and the *tjoste*, or tiltings, were no longer remembered. People no longer considered *höveschheit* (courtly manners) as the beau-ideal of manliness, nor *dörperheit* (clownishness, from *Dorf*) as the worst reproach. The allegorical *frou Sælde* (Luck), the female deity bestowing happiness and success, and opening to the knight the door of victory, as to the pilgrim she opened heaven, was quite forgotten; and that of *Mâze* (Measure, Modesty), which once had to shape the dress of every true knight, and direct his actions in life, was so obscured as to give birth to an abstract neuter, *baß Maß* (measure), which is all that has remained of it. Several knightly virtues changed their sense. *Tugend* (knightly quality), *fuoge* (seemliness), *kluogheit* (neatness), received new meanings, or were dropped. *Minne* (love, remembrance), once the soul of minstrelsy, was no longer referred to, except when anybody spoke of a knight errant; *kon* (queen) ceased to be German; so did the lady's *kemenâte*, or apartment (from Lat. *caminus*); and a *dump* man, once a young one, now meant a *dolt*, while a *wise* man, once an elder, now signified a *wise* person. In other cases it is not easy to assign a reason for the disappearance of a word. The old *barn* was probably displaced by the rivalry of *Kind*; *ellen* (courage) by *Muth*; *berht* (bright) by *hell*; *blide* (blythe) by

fröhlich; *bræde* (brittle) by *schwach*; *brogen* (to brag) by *prahlen*; *dönen* (to be tortured, to quiver) was simply lost; *dürkel* (perforated), *durnechte* (perfect), *mark* (horse), *ruore* (pack of hounds), *rê* (bier), *urlinge* (war), *mâge* (relatives), are other instances of lost words.

Words with changed gender and changed meanings.—Luther had a predilection for the neuter gender in speaking of things without life. It may have been a proof of Low Germanism. He was the first to adopt *das Maß* (measure), *das Waffn* (weapon), *das Trübsal* (affliction), *das Kenntniß* and *das Wildniß*. He also used *Theil* (part), a noun of doubtful gender, always as a neuter. The only change in the opposite direction is *die Wolke* (cloud), which arose out of an old neuter, *das wolken*, precisely the same as Engl. *welkin*. The following list shows the more remarkable changes in the meaning of words:—

MIDDLE HIGH GERMAN.

Maget, maid, the Virgin.
Knecht, boy.
Schalk, servant.
Degen, hero,
Kraft, crew, force.
Jungfrowe, female reverse of aged.
Vrouwe, *frou*, lady, married, or not.
Vrouwelin, slut, bad female.
Diene, servant-maid.
Buole, suitor.
Frum, useful.
Frumen, to perform.
Alwære, naive, simple.
Frech, frank.
Frevel, courage.
Sleht, simple.

NEW HIGH GERMAN.

Magd, a maid-servant.
Knecht, man-servant.
Schalk, rogue.
Degen, sword.
Kraft, power.
Jungfrau, unmarried female.
Frau, wife, married lady.
Fräulein, a young lady.
Dirne, a low female.
Buße, paramour.
Frumm, pious.
Frummen, to be useful.
Albern, silly.
Frech, pert.
Frevel, outrage.
Schlecht, bad.

Words coined in the Age of Luther.—Among the words which suddenly make their appearance in Luther's time the noun *der Eifer* (zeal) is the greatest puzzle. Its origin is unknown. It is first found in the form of *das eiffer* in the theological literature of the fifteenth century, perhaps it is only a corruption of *Eifertigkeit*. The two adjectives *fein* and *klar*, which had been derived from the Latin *finitus* and *clarus*, and borrowed by the German Minnesingers from the French troubadours, were now first introduced into the common language. *Grenze* (boundary) has recently been proved to have come from the Lithuanian. The terms *Kirche* (*κυριακή*), *Pfründe* (*præbenda*), *Pfalz* and *Palast* (from *palatium*), *Vogt* (*vocatus*), and all the abstract substantives in *=tät*, *=ion*, *=ment*, *=ei* or *=ie*, were during the middle age formed from the Latin, and adopted into the theological literature of the day. *Lektion*, *Klerisci*, *Autorität*, *Pergament*, are a few examples.

A few new words, popularized by Luther's Bible, ought to find a place in any account of the German of the Reformation Age. The most remarkable are *eitel* (vain), which in Luther means the same as *lauter*, or *nothing but*; *heirathen* (to marry), from *hiuwe* (wife), and *rathen* (to provide for); *Gerücht* (report, rumour), from *rufen*; *Götze* (idol), from *Gott*; *tünchen* (to dye), from Lat. *tingere*; *heucheln* (to cringe, to be a hypocrite), from *hauchen* (to breathe, to speak in an undertone); *Getreide* (corn), from *tragen* (to bear fruit); *Getümmel* (tumult); *Spuß*, *Spugniß*, *Gespensh*, all meaning *spectre* (from *spamen*, to lure); *Scheffel* (bushel), from a Low German word resembling the English *sheaf*; *schwelgen* (Engl. to swill, to revel); *Söller* (balcony); *Träber* (husks); *kosten* (in the sense of *to taste*); *kosten* (to cost), from Lat. *constare*, existed before Luther; *Bank* and *Zwietracht* (discord); *umbringen* (to kill); *vertreten* (to represent),

Ufer (shore), from *über*; and the adjectives *wetterwendisch* (fickle) and *himmlschreiend* (crying to heaven like the blood of Abel). All these are directly traceable to Luther. In a few instances he did not succeed in familiarizing the people with his phraseology, as in his translation of 'thou kickest against the prick,' in Acts, ix. 5, which he renders: *Du löstst wider den Stachel. Löden*, a word now obsolete, comes from the Gothic *laikan*, to skip (see p. 23), hence *frohlöden* (to exult), and *Lafai* (lackey).

CHAPTER IX.

STRUGGLE OF THE PURISTS AGAINST FOREIGN WORDS.

LANGUAGES at times fall into a state of coma or prostration, when national energy languishes, and opens a door to the influence of foreign tongues. Generally an unfavourable posture of political relations is the cause. This was the case with German at the outbreak of the religious wars, and it took no less than two centuries to relieve it from this torpor. During this time the language submitted tamely to the influx of French speech, while the higher ranks of society adopted French manners. Besides this introduction of French words and modes of speech, the middle and learned portions of society made great use of Latin, especially for all sorts of technical terms. In this way, through its supposed advantages for these purposes, Latin grew to be more and more naturalized in Germany. Under this twofold encroachment a school of patriotic writers fortunately arose, who ob-

jected to the violence thus offered to the native language. These *Sprachreiniger*, or Purists, deserve a short notice, before the historical portion of this sketch closes.

Latin Words in German.—There had always been a Latin-Greek element in German, mainly imported by the Church, and referring to ecclesiastical matters. As no German equivalents for the ideas expressed could have been framed, the introduction of such terms was a necessity. To this class belong the words:—Apostel, Altar, Engel, Epistel, Evangelium, Kirche, Kreuz, Kelch (*calyx*), Messe, Mönch, Papst, Priester, Predigt, Pfingsten, Prophet, Tempel, Teufel, and Vesper. There are other words of secular import which might perhaps have been spared or replaced by native terms, but they had been so thoroughly naturalized in the course of ages as to have lost all trace of foreign extraction. Such were:—Arzt (probably from ἀκέομαι), Charakter (χαράσσω), Gyps, Kammer, Körper, Meister (*magister*), Natur, Pforte, Silbe, Straße (*via strata*). This number was largely increased at the time of the revival of letters, and the age of the Reformation continued this importation of Latin, but it reached its climax in the eighteenth century. Theology and Jurisprudence, Philosophy and Medicine, the Fine Arts and Horticulture, must needs speak Latin to describe things and express ideas of general rather than merely German interest. To mention but a few types of learned Latinisms or Hellenisms, we have:—Aesthetik, Astronomie, Grammatik, Medicin, Ratheber, Dämon, Kaiser, Chirurg, kaustisch, Planet, Thema, Muse, Musik, Sphäre, Theater, Katarrh, Mythos, Rhythmus, Myrte, Hyacinthe, Lilie, and innumerable others.

French Words in German.—But the introduction of Latin and Greek, justified as it was by the convenience

of a scientific terminology for all Europe, was moderate both in its aim and extent, compared to the wholesale intrusion of French words, which, without apparent necessity, began to flood the German vocabulary after 1600. Gallicisms then poured in, copiously, for two centuries, without 'rhyme or reason,' mainly through the fault of the upper classes, who began to affect the fashionable and courtly language of France. We can understand why we find French used for terms of *étiquette*, deportment, and dress, of military art and fortification, of court life and diplomacy, of taxation and civil administration, together with many referring to the fine arts, because in these things the French were the teachers of the Germans. Now Germans learnt to speak of:—*Mode*, *Puber*, *Perrüde*, *Maſke*, *Sorte*, *Schärpe* (*écharpe*), *Epaulette*, *Manſchetten*, *parfümiren*, *früſiren*; of *Actrice*, *Couliffe*, *Clavier*; of *Promenade*, *Allée*, *Chauſſée*, *Conſtabler*, *Paquet*, *Cascade*, *Fabrik*, *Barbier*, *Recept*, *Anker*, *Kokette*, *Lektüre*, *Broſchüre*; of *Bouillon*, *Taſſe*, *Suppe*, *Gelee*, *Deſſert*; of *Kamerad*, *Truppe*, *Courage*, *Armee*, *bloſſiren*, *hombardiren*, *Chef*, *Bureau*, *Soldat*, *Officier*, *Lieutenant*, *General*, *Minifter*, *Fort*, *Complott*, *Charlatan*, *Lambour*, *Schaffot*, *Faſchine*, *Breſche*, *Chance*, *Schanze*, *Schatulle*, *Schaluppe*, *Tournier*, *Poſt*, *Polizei*, *Flanke*, *Muſkete*, *Trompete*, *Journal*, *Retour-Billet*, *Lüſtre*; finally of *Dame*, *Onkel*, *Tante*, *Couſine*, and *Quadrille*. To this list we might eaſily have added a few hundred more, by extracting from the dictionary all nouns in *-eur*, *-ee*, *-ade*, *-age*, and moſt of thoſe in *-ment*; beſides adjectives in *-ant*, *-öſ*, and a few of thoſe in *-är*; finally, the majority of the verbs in *-iren*. Several of theſe will be referred to in the next chapter. Sometimes it happens that a word in *-är* or *-iren* is both Latin or French; as *e. g.* *Militair* or *Militär*, *corrigiren*, *populär*, *Regiment*.

The firſt inſtance of a German prince ſpeaking French as his native tongue was Charles V. This emperor was

born and bred as a Belgian, and spoke the 'Fransquillon,' or Belgian-French, then common at Brussels. Of German he knew only so much as he learned from the *patois* of the Brabant population. He boasted that he never spoke German, except to his horse. His brother Ferdinand, and his nephew and grandnephew, who succeeded him, spoke Spanish as their ordinary language. French and Italian were also heard at the court of Vienna. German was despised alike by all the Habsburg princes of that age. They allowed, however, their *Kanzlei*, both that of the *Hofburg*, and that of Prague, or the *Hradschin*, to interpret their imperial pleasure to their German subjects in the native tongue. This attempt to slight the national speech was at first resented, but one by one the German princes caught the infection, and began to address the imperial court in French, first only in private correspondence, then in official communications. Before the end of the seventeenth century French was the universal language of diplomacy, even in purely German affairs. The only court which under all circumstances resisted this practice was that of the petty Dukes of Mecklenburg. Brunswick resisted for a time, and Prussia in the reign of the father of Frederick the Great.

Rise of the Purists.—As the genius of German is not so tolerant of foreign elements as are the composite languages of the West, it might have been foreseen that a violent reaction would set in. This, indeed, commenced about 1620 with M. Opitz (1579–1639), was continued by Leibnitz (1646–1716), and reached its height in Ph. von Zesen (1679) and Campe (1746–1818). It led to the formation of several societies, which promoted the objects of Purism, such as the 'Pegnitz-Schäfer' of Nürnberg, the 'Palmen-Orden' of Weimar, and the 'Rosen-Orden' of

Hamburg. It died out before 1830, and at present the public necessity for such a movement no longer exists.

The worthy Silesian Professor M. Opitz, sometimes honoured with the title the 'Father of Poetry,' because he fixed the rules of German verse, has the merit of having first drawn attention to the mischief of too indiscriminate an importation of Gallicisms and Latinisms. He was not inexorable towards all foreign terms, but occasionally advocated their admission. But his works on 'Poeterei,' and his 'Aristarchus, seu de Contemptu linguæ teutonicæ' (1618), insisted on purity of German diction. His own language was a model in that respect. At the same time it was long-winded, stiff, and pompous. He was the first to reject the older relative pronouns *so* and *wo* in favour of *welcher*. He also first used *derjenige* for the older *der jener*, and he selected the feminine or neuter termination *-niss* (in *Schredniss*, *Bildniss*) as the only one that should remain out of the rival *-nisse*, *-nusse*, *-nuss*, and a few other variations. His sentences remind one of a coach and six. One or two conditional clauses come first; then come one or two admissions with *obgleich*; after these a couple of relative sentences make their appearance; and when all the: *wenn es*, *ob es*, *welche sie*, *weil sie*, *das man*, *welcher auch*, have been trotted out, half a dozen verbs come harnessed, each verb belonging to one particular front-sentence only, but the writer holds them all in their right order, just as a driver holds all the reins of his team.

An equally sober advocate of Purism was the philosopher Leibnitz. His essay, entitled 'Unvorgreifliche Gedanken,' or 'Inobtrusive Suggestions,' on the Use and Improvement of the German Language (1697) contain many wise and temperate reflections. After Leibnitz the cause was espoused by the rabid Teuton party. J. Grimm once

appropriately compared Purism to Iconoclasm, because in its furious zeal for a reasonable object it is apt to degenerate into sheer destructiveness and Gothicism in the worst sense of the word. This spirit was now displayed by Phil. von Zesen, the founder of the 'German-minded Society,' or 'Rosen-Orden' of Hamburg. This eccentric writer and 'poet laureate,' as one of his princely patrons dubbed him, would endure nothing in German that smacked of either Latin, Greek, or French. Not satisfied with inventing German names for every article of household furniture, generally known by a foreign term, he would 'beard the lion in his own den,' and undertake to translate the gods of Olympus into native Teutonic. Thus he not only said *Windfang* for *Mantel*, *Tageleuchter* for *Fenster*, *Sternbalg* for *Eidechse* (lizard, Lat. *stellio*), *Slagmähre* for *Tragödie*, *Reimband* for *Bers*, and *Lehrbote* for *Apostel*, but he spoke of Apollo as *Singholz*, of Jupiter Ammon as *Sammelgöse*, Neptune as *Fluthgöse*, Minerva as *Klugin*, Venus as *Lustin*, and Vulcan as *Gluthfang*. For this a comic writer, J. Rist, held him up to ridicule in a Hamburg farce, and the laughter of the people reached an especially high degree of merriment when it was ascertained that the poet laureate had cleared himself of the reproach of possessing a Greek-sounding Christian name by changing 'Philip' first into *Rosflieb*, and subsequently into „*Ritterholz von Zesen*." The spirit of this ardent reformer did not, however, die out with him, but survived to more recent times. One of the best known instances is the Hamburg writer J. H. Campe, of whose excessive zeal in purifying the German language Goethe complained in several of his poems. (See e. g. the lines *Gott Dank, daß uns so wohl geschah*, comparing the tyranny of the 'Sprachreiniger' to the tyranny of Napoleon in imposing on Germans the Continental trade system of 1808.) Campe composed,

besides a large German dictionary, containing 141,277 words, a shorter one, which bears the title: 'Wörterbuch der unserer Sprache aufgedrungenen fremden Wörter' (1801), wherein he attempts to eject every foreign word by suggesting a German equivalent as its substitute. A few specimens will suffice to show the impossibility of the task which he had set to himself. In the place of the architectural term *façade* Campe suggests *Antliß=Seite*; *masquerade* he wishes to abandon for *Varventanz*; *trompette* for *Schmetter-Messing* (= jingle-brass); *billet-doux* for *Süß=briefchen*; terms as harsh, strange-sounding, and ridiculous as *Glümmstengel* for *cigar*, and *Starkschwachtastentbrett* for a *pianoforte*, which were suggested by Campe's friends.

More successful, and perfectly acceptable to the mass of the people, were such happy inventions as the excellent *Fernrohr* for *telescope*, *Blitzableiter* for *lightning conductor*, *Regenschirm* for *umbrella*, *postlagernd* for *poste-restante*, *Bartgefühl* (Lessing's term) for *delicacy of sentiment*, *empfindsam* for *sentimental* (first used, in 1768, by Bode in his translation of Sterne's 'Sentimental Journey'), *entwirren* for *to disentangle*, *Schnellpost* for *diligence*, *Gasthof* for *hôtellerie*, *Geschichtschreibung* and *Erdfunde*. The war of the Purists against foreign words and their countenancers may be said to be over. It has resulted in the adoption of the golden mean, which retains the foreign word when convenient, short or expressive, but replaces it by a native term in the opposite case.

'Lehnwort' to be distinguished from 'Fremdwort.'—Among the terms borrowed from foreign sources a large portion belong to that class which in German are described as *Lehnworte*, or words which it would be impossible to Germanise by reason of their referring to foreign objects. There cannot well be imagined a Ger-

man word for the *Цар*, but whether *Droschke* (cab), which came from the same source as *Цар*, should be considered a *Lehnwort*, or not, may seem more doubtful. It is certain, however, that cabs were imported into Germany from Russia. The same remark applies to a large number of terms borrowed from the English. The German words: *Bill* (proposal of law), *Budget*, *Comfort*, *Cheek* (draft on a bank), *Beefsteak*, *Buckskin*, *Park*, *Pudding*, *Shawl*, *bräniren* (to drain a meadow), *Humbug*, and others, are so popular that Germans cannot spare them. The same may be said of the greater portion of the nautical vocabulary of Germany. Many of the terms under this head are really of German origin, having been borrowed by the English from the Dutch. *Jacht* (yacht) came from the German *Jagd*, it is a ship fit *for chasing*; *Topsegel* (topsail) from *Topf* (tuft); *Leeseite* (lea-side) from *lau* (calm); *Schooner* is a corruption of the adj. *schön*; *stoppen* (to stop the machinery of a steamer) from *stopfen*. Other words of non-Teutonic origin, and taken over from the English, are: *Lugger*, *Kutter*, *Jolle*, *Boje*, *Koje*, *Stapel*, *Tafelwerk*.

The Italians have furnished Germany with terms of finance and music. *Tempo*, *Sonate*, *Arie*, *Coda*, *Crescendo*, are of the latter class; *Tratte* (cheque), *Conto*, *Disconto*, *Banco*, *brutto*, *bankrott*, *Valute*, &c., of the former.

CHAPTER X.

ON DERIVATION.

IN order to complete this history, and show how the present German arose out of its antecedent stages, it is still necessary to touch on those processes of derivation which have so largely supplied its vocabulary. The resources of German in this respect have been, and are, both numerous and varied. Besides an extraordinary facility of compounding words, it possesses the power of attaching prefixes as well as affixes; it also makes great use of the *Um-* and *Ablaut*, as well as the 'breaking' process explained on p. 11, which by a slight modulation of the vowel sound produce from old stems whole families of offshoots. The accumulation of too many roots would have tended to make the language unwieldy, if not unintelligible. Far more convenient is a limited number of root-words, endowed with an extensive power of self-propagation. This, in fact, is the character of German. It imitates the natural relationship of things by an equally natural relationship of words. Each of these has a number of derivatives, and the best proof of the vitality of German is this reproductive power which belongs to every particle of the language.

Derivation by Ablaut, &c.—No portion of German has proved itself so prolific in derivatives as the catalogue of irregular verbs. Being of immense antiquity, and moreover of the commonest use, they lent themselves very readily for coining words by the favourite expedient of vowel change. The weak verbs do not permit Ablaut,

being themselves but the offspring of the strong. Both nouns and adjectives have in great numbers come from this source. Schmalz (dripping) came from schmelzen; Gunst (favour) from gönnen; Band from binden; Leib from leben; Weib from weben, because women are engaged in weaving; Licht from leuchten; Kunst from können, which anciently meant *to understand*; Hülle (wrappings) from hehlen (to conceal); Hüfte (hip) from heben (to lift); Last (burden) from laden; Sunft (guild) from zemen, M. H. G. = *to be seemly*, because guilds were in the middle ages trade unions, regulating by fixed rules what was *seemly* in price, workmanship, and conduct; Vernunft (the higher gift of reason) from vernehmen; and a thousand others, which it is impossible here to enumerate.

The following adjectives are worthy of notice: schön from scheinen; froh (glad) from freuen; glatt (slippery) from gleiten; zahm (tame) from ziehen, in the sense of *to bring up, to grow*; flügg (able to fly) from fliegen, &c.

Derivation by Affix.—I. *Diminutives and Augmentatives.*—The two chief diminutive syllables of German, chen and lein, were anciently spelt *ichen* and *ili* or *ilen*; this explains why an Umlaut (ä, ö, ü, äu) is universally introduced in diminutives, as the radical vowel was contracted with the *i*-sound, whenever it was susceptible of such a change. We can also observe that the termination lein is more general in words of specially South German origin, and is almost the only one heard in Austria and Switzerland, while the termination chen is more common in the North. When a noun ends in a guttural, chen is never used, to prevent the concurrence of two gutturals in the same syllable. In proper nouns the addition of the diminutive syllable has the force of endearment, as Lieschen = Lizzie.

Another diminutive syllable is *ling*. It is restricted to names of animals and proper names, also to class names. *Jüngling*, *Liebling*, *Günstling*, *Schwächling*, *Feigling* (coward), *Sproßling* (scion), *Fremdling*, *Däumling* (Tom-Thumb), *Züchtling* (criminal), are instances of its use in ordinary diminutives. The contumelious sense in predicating smallness is prevalent in *Dichterling*, *Wißling*, *Höfling*, *Mietbling*, *Finstlerling* (obscurantist), and *Wüstling* (reveller). The two nouns *Schilling* (a coin) and *Schierling* (hemlock) are not diminutives; the same may be said of a few names of animals, as *Hänfling* (linnet), *Stäckling* (stickle-back), *Gründling* (gudgeon), which are all considered small, just as *Raninchen* (rabbit) is always diminutive.

The chief amplificative syllables of German are *hals*, *hans*, *hart*, and *bold*. The last syllable is the same as the M. H. G. adjective *balt* (Engl. bold); *hans* is often mistaken for an abbreviation of *Johannes*; *hals* for *Fals* (neck). Instances of augmentatives are: *Kaufbold* (rowdy), *Wißbold* (wit), *Trunkenbold* (drunkard), *Schreihals* (screamer), *Geizhals* (miser), *Faselhans* (dullard), *Prahlhans* (braggart), and the proper nouns *Gerhard* and *Konrad* (*geren*, *küene*, adj.), the latter with *r* transposed.

II. *Derivation by el, to express an instrument.*—The masculine termination *el* is in the majority of cases employed to express an instrument. An instrument for lifting is called *Hebel*; for flying *Flügel*; for pounding and breaking *Stöpsel*, *Stößel*; for throwing *Würfel* (cube, die); for stopping liquids *Stöpsel*, &c. *Flegel* has two meanings, *flail* and a *saucy fellow*, who hits others as the flail hits the corn. In *Kefel* (lubber), *Bengel* (varlet), *Schlingel* (one who slinks, a scamp), the attitude into which persons throw themselves is the cause of the name, so that the instrumental sense of the termination is only obscured. *Stiefel* came from the M. H. G. *ich stapfe*, I tread,

step; others connect it with the Latin *æstivale*, summer shoe. *Biegel* (tile) is a corruption of *tegula* (Lat.). *Zafel*, *Regel*, and *Fabel* are wholly distinct from those mentioned before, both in gender and sense; they are fem., and of Latin origin.

III. *Derivation by er and erin, to express an agent.*—The two terminations *er* and *erin* signify—the first a man, the second a woman performing an act as a regular occupation. Of the numerous examples we will only instance: *Bauer*, *Löpfer*, *Schlächter*, *Küper*, with their feminines, *Bäuerin*, &c.

IV. *Derivation by sal and sel, to express collectives.*—The mostly neuter, rarely feminine, terminations *sal* and *sel* serve to form collective nouns, as shown in *Räthsäl*, *Scheusal*, *Labsäl*, *Gemengsel*, *Geschreibsel*, *Anhängsel*, *Schicksäl*, *Ueberbleibsel*—all neuters; and the two feminines: *Trübsäl* (affliction), and *Mühsäl* (trouble).

V. *Derivation by en.*—The masculine termination *en* signifies either an instrument, or a place for containing and housing things. *Samen* (seed), *Hafen* (hook), *Felsen* (rock, from *fallen*), *Laden* (lath, shop), seem to have an instrumental sense. *Schreden* and *Glauben* meant originally: what makes people *shriek* or *vow*. *Hafen* comes from *haben* (to hold, because it holds ships), *Brunnen* (well), *Schuppen* (shed, to which we can cart things, from *schieben*), *Boden* (bottom, garret, or bottom of roof), have a local sense; but *Daumen* (thumb), *Rachen*, and *Gaumen* (palate), express parts of the human body.

VI. *Derivation by ig.*—This masculine termination has no appreciable meaning. It occurs in *Käfig* (cage, from the Latin *capere*). *Honig* (honey), *Zeisig* (siskin, a green bird), *Eisig* (vinegar, from Lat. *acidus*), *Pfennig* (from *Pfanne*, because it was coined in a pan), and *König*

(anciently *kuning* and *könec*, from *können*), cannot be reduced to any general principle.

VII. *Derivation by erich, for male animals.*—The termination *erich* is supposed to come from Goth. *risks* (= *reich*, reigning), and is an ending of male animals, because the male is, on the whole, the dominant. *Gänserich*, *Wütherich* (tyrant), *Enterich*, and the Christian names: *Heinrich* (mighty at home), *Friedrich* (mighty in peace), *Dietrich* (mighty among the people), are the commonest instances in which it is found.

VIII. *Derivation by icht, to express places of growth.*—The neuter ending *icht* corresponds to the Latin termination *-ctum*, and denotes localities where certain things abound. *Dickicht* (thicket), *Röhricht* (reeds), *Rehricht* (rubbish-heap), are the chief examples. *Habicht* came from *Hafen*, hook, and is the name of the hawk, owing to the crooked shape of its bill and talons.

Derivation of Abstract Nouns by Affix.—Abstract nouns are of much later origin than concrete, and mostly traceable to the influence of Latin. With the exception of most nouns in *thum*, and a few in *niß*, they are of the feminine gender.

I. *ie* or *ei* is the German form of the Latin ending *-ia*. Anciently *ei* was more common than it is now; it is at present found in names of countries and official residences, such as: *Abtei*, *Propstei* (a provost's house), *Bogtei*, *Türkei*, *Mongolei*, *Tartarei*, *Poladei*. It is also found in *Klerisei* (clergy). The other termination, *ie*, is that now given to names of sciences, such as *Chemie*, *Geographie*, and *Philosophie*. From its use in names of countries *ei* came to be applied—(1) to places of business, as: *Brennerei* (distillery), *Druckerei* (printing-office), *Jägerci*, *Sämerei*,

Brauerei; (2) to social conditions, such as Sklaverei, Kei-
terei; (3) by lengthening it into erei, to habits especially of
an unpleasant nature: Plauderei (chit-chat), Kinderei, BÜbe-
rei, Dieberei, Heuchelei, Flunkerei (fibbing), Prahlerei (boast-
ing), Schmauserei (feasting), Stümpererei (bungling), Klumpererei
(strumming), Schreiberei, Angeberei (informing), Wüstenei
(desert).

II. niß (anciently nuß, nusse, nisse) was a neuter termina-
tion in Luther's time, but is now occasionally feminine.
It is added to weak verbs mostly. The following are
fem.: — Fäulniß (rot), Ersparniß, Versäumniß, Erkenntniß.
Neuters are: Bildniß, Ereigniß, Behältniß (trunk), Gefäng-
niß, Verzeichniß, Gleichniß, Erzeugniß, Hinderniß, Bündniß,
Geständniß, Vermächtniß (legacy). When niß is added to
adjectives it produces a feminine noun, denoting the
place where the quality expressed in the adjective is to
be met with. Wildniß (wilderness), Finsterniß, Bebrängniß,
Betrübniß, Befugniß (privilege), are fem. nouns derived from
adjectives. Geheimniß (secret) is a neuter.

III. ung is a very frequent termination of nouns ex-
pressing action; it is added to weak verbs, as shown in
Theilung, Erzählung, Wirkung, Stellung, &c.

IV. heit and keit differ in their first letter, but are the
same in all other respects, the latter being preferred when
the stem ends in *c*, *g*, *k*, or a liquid. The Gothic form of
this ending was *-haidus*, the English form is *head* or *hood*.
The meaning is either *species*, *race*, *condition of*, or the pos-
session of a quality shared with others. The termination
is added to adjectives in Gesundheit, Bitterkeit, Süßigkeit,
Dummheit, Brauchbarkeit. The noun Frömmigkeit (piety)
comes from *fromm*, which now means *pious*; anciently
früme meant *useful*, *good*. Christenheit, Menschenheit, Kindheit,
are names of conditions, formed from nouns.

V. *ſchaft* arose out of the Gothic *ſcaf*, English *ſhip*; it expreſſes buſineſs, trade, and is connected with *ſchaffen* (to work), and *Beſchaffenheit* (quality). *Bereitschaft* (readineſs), *Rechenſchaft* (account), *Briefſchaften* (correſpondence), are more abſtract nouns; but *Bürgerſchaft* and *Prieſterſchaft* denote perſons of a certain claſs.

VI. *thum*, neuter, except in the two maſc. *Irrthum* (error) and *Reichthum* (wealth), comes from the M. H. G. *tuom* (power, condition), and is connected with *thun* (to do). It expreſſes the ſame thing as *ſchaft*, and is added to nouns in *Prieſterthum*, *Chriſtenthum*, *Ritterthum*, *Bürgerthum*, *Heidenthum*; to adjectives in *Heiligthum*, *Eigentum*, *Reichthum*, *Alterthum*; to verbs in *Irrthum* and *Wachſthum* (growth).

Derivation of Adjectives.—Among adjectives a ſmall proportion is underived; of theſe it is impoſſible to give a ſuccinct account. They generally end in *e*, *el*, *er*, and *en*, as *frühe* (dim), *bunfel*, *troden*, *heiter*. Others are old participles. *Eben*, *glatt*, and *tief* are of this deſcription. Their roots alone can guide us in tracing their origin. But the great majority of adjectives have their meaning imparted to them by their ending. Thoſe in *är*, *öſ*, and *ant* are of foreign (French or Latin) origin, as ſeen in *populär*, *intereffant*, *malitiöſ*; but the following are purely German, both in root and ending:—

I. *ig* came from the M. H. G. *ec*, *eg*; and O. H. G. *ic*, *ac*; Gothic *eigs*. The root of *eigs* was *aigan* (to own); hence the modern *ig*, when appended to nouns, ſignifies a quality poſſeſſed by that noun. Such are: *ſonnig*, *ſandig*, *hügelig*, *muthig*, *geduldig*, *anſtändig*, *übermüthig*. When added to adjectives, *ig* weakens the force of the adjective, as ſhown by *ſpißig*, *fettig*, *bumpfig*. When added to verbs, *ig* expreſſes inclination, as in *ſchläfrig*, *knurrig* (grumbling), *ergiebig* (productive), *fällig* (due), and *gehörig*. In pronouns, numerals,

local adverbs, *ig* only serves to give the word the character of an adjective, as seen in *unfrig*, *einig*, *heutig*, *vortig*, *innig*. The same effect is produced by *ig* in *vierstimmig*, *spitzfindig* (subtle), *breitschulterig*, *stichhaltig* (tenable).

II. *lich* arose out of *gleich* = like. This adjective came from *lich*, *liche* = body, now *Leiche*, a dead body; it originally denoted resemblance in physical qualities only; subsequently it expressed spiritual resemblance as well. *Lichen* was also the common termination of M. H. G. adverbs. The idea of similarity is perceptible—(1) In adjectives formed from concrete nouns, such as *kaiserlich*, *ritterlich*, *weiblich*, *fürstlich*. *Ähnlich* (similar), is probably a compound of *ein* and *lich* (body). The adverbial use of *lichen* is the cause of *jährlich*, *stündlich*, *mündlich*, and others. (2) The idea of similarity, modified by lessening of force, is visible in *schwärzlich* (blackish), *röthlich*, *zärtlich*. *Allmählich* (gradual) came from *gemach* (slow), and *lich* = slightly light. (3) The same idea of likeness is traceable in adjectives formed from verbs with *lich*; such are *thunlich* (feasible), *faßlich*, *sterblich*, *fraglich*, *kenntlich*, *wissentlich*, *gelegentlich*. The *t*-sound of the three last is euphonic. In three adverbs the old adverbial termination remains, viz., *schwerlich*, *sicherlich*, and *freilich* (frankly spoken, indeed).

III. *isch*, from the O. H. G. *isc*, expresses—(1) Nationality or birthplace, as in *spanisch*, *nordisch*, *deutsch*. (2) A sect, or social status, as in *lutherisch*, *bäuerisch*, *kindisch*, *herrlich*, *weibisch*. The four latter imply contempt, just as the English *-ish* in *womanish*. (3) The disposition to commit an action, especially of bad character, as in *spöttisch* (satirical), *wählerisch*, *mürrisch*, *tüdtisch*, *mörderisch*, *heuchlerisch* (from *hauchen*, to breathe, because hypocrites generally speak in an undertone). The adjective *malerisch* (picturesque) is an instance of the use of *isch* without any bad meaning.

IV. *icht* arose out of *-oht*, *-ahht*, in O. H. G., and is connected with the M. H. G. noun *ahht* = social condition, manner. Only one adjective in *icht* refers to spiritual condition, viz., *thöricht* (foolish), all the rest express a material quality, but of a degenerate kind. *Holzicht* (hard, staggy) is said of vegetables wanting in softness; *steinicht*, *schwammicht* (spongy) have a similar sense.

V. *en* and *ern*, from the O. H. G. *in*, are the ordinary terminations of adjectives of metallic or other material quality. *Rupfern*, *eisern*, *hölzern*, *steinern*, *gläsern*, *hörnen*, *eichen*, *irben* (from *Erbe*) are instances; but *offen*, *eigen*, are not, as they are not derived from any material substantive.

VI. *sam*, connected with *same* (Engl.) and *ἄμα* (Greek) and *zusammen* (Germ.), has the same meaning as *lich*, except that it always refers to spiritual likeness. *Furchtsam*, *arbeitsam*, *tugendsam*, *gewaltsam*, *biegsam*, *schweigsam*, *rathsam*, *sorgsam*, mean *disposed* to fear, work, &c. *Einsam* (lonely) is the only adj. in *sam* which comes from a numeral. *Genügsam* the only one coming from a verb; it means *frugal*, and differs from *genugsam* (competent), which comes from *genug* (enough). *Langsam* (slow), *gemeinsam* (common), come from adjectives, and *gleichsam* (as it were) is the only German adverb ending in *sam*.

VII. *bar*, from O. H. G. *bern* (to bear), Lat. *fer*, expresses ability to bear and ability to be borne. *Streitbar* (contentious), *fruchtbar* (fertile), *offenbar*, *danckbar*, *klagbar*, show the former; *eßbar*, *haltbar*, *schiffbar*, *ehrbar*, *gangbar*, the latter meaning.

VIII. *haft* may either be regarded as a corruption of *behaftet* (afflicted with), or as the pres. part. of *haben* (to hold). It expresses participation in the qualities of something or somebody, and may be added to concrete, as well

as abstract nouns. *Riesenhaft*, *schülerhaft*, *mannhaft*, are instances of the former; *sündhaft*, *mangelhaft* (defective), *böshaft*, *krankhaft*, *ernsthaf*, *wahrhaft*, *plauderhaft*, *naschhaft* (fond of sweets), *efelhaft*, of the latter. When *lich* and *haft* are added to the same root the adjectives in *lich* are said of things, the other of persons. Compare *ernstlich*, *glaublich*, *männlich*, with *ernsthaf*, &c.

CHAPTER XI.

CONTINUATION—DERIVATION OF WORDS BY AFFIX AND PREFIX.

On Derived Verbs.—The nature of all derived verbs is indicated by the rule, that they follow the weak conjugation, which is incapable of internal vowel change, and that, moreover, they are generally transitive, especially when formed by inseparable prefix, or by Umlaut. When a verb, such as *erschrecken*, happens to be both transitive and intransitive, or two closely similar forms of the transitive and intransitive form exist in the present, its perfect and partic. past generally differ in conjugation, and are easily distinguished by their endings. The weak perfect and partic. past are reserved for the transitive meaning, the strong for the intransitive. Thus *erschrak*, *erschrocken*, mean *was afraid* and *afraid*, while *erschreckte*, *erschreckt*, mean *frightened*. Similarly, *ertränkt*, *eräuft*, *geschwemmt*, *gesäugt*, express states produced by force and will, while *ertrunken*, *eroffen*, *geschwommen*, *gesogen*, denote natural effects. All actions performed by Nature, or occurring without the interference of men, are, as a rule, expressed by strong

verbs, while whatever is the effect of wilful repetition and premeditation must be expressed by one of the derived and weak verbs. The two latter terms are synonymous, and Schleicher, among others, suggested that Grimm's phraseology of 'weak' and 'strong' should be laid aside for 'underived' and 'derived.' The following affixes are employed in German for coining weak verbs:—

I. *en* and *igen* have no appreciable meaning, and serve merely to make verbs out of nouns and adjectives; of nouns, as in *fischen*, *grasen*, *küssen*, *bilden*, *bürsten*, *pflügen*, *häm-mern*; of adjectives, as in *härten*, *glätten*, *trüben*, *lähmen*, *faulen*, *erblinden*. When an Umlaut is introduced into a strong verb, or a vowel change of some kind is made in the root of a strong verb, the result is generally a weak and factitive (or transitive) verb. Thus *fällen* means 'to make fall'; similarly, *zwingen*, *stellen*, *legen*, *wedden*, *blenden*, *äßen* (from *essen* = to feed). The doubling of the consonant in German produces *onomatopœics*, i. e. verbs which imitate natural sounds. This is seen in *schnarren*, *summen*, *flirren*, *lallen*, *klappern*, *schmettern* (to trumpet); in *hörchen* (from *hören*), *spucken* (from *speien*), and *schnarzen* (to snore, from *schnarren*), the introduction of the *g*-sound has the force of making the verb a frequentative. Between *igen* and *en* there is no appreciable difference, except that *igen* expresses a still more systematic and continuous performance of the corresponding verb in *en*. Thus *befehligen*, *beendigen*, *kreuzigen*, *steinigen*, *hulbigen*, *beschönigen*, *beschäbigen*, *beleidigen*, *bewerkstelligen*, *sättigen*, *beschwichtigen* (to silence, to calm), mostly correspond to simple verbs in *en*.

II. *eln* expresses weakness, flimsiness, and meanness in the action. *lächeln*, *tänzeln*, *spötteln*, *betteln*, *fäufeln*, *schneißeln* (to carve), *brechßeln* (to turn, from *brechen*), *blinzeln*, *streicheln* (to caress), *heucheln*, *hüßeln*, are all derived from verbs; but

fränkeln, kräufeln (to curl), frömmeln, flügeln, come from adjectives; and tröpfeln, frösteln, kitzeln, witzeln, künsteln, näseln, züngeln, from nouns. Quickness of motion is expressed by the double consonants of rütteln, schütteln, rasseln, and prasseln.

III. *ern* is a termination of verbs formed from comparatives, as in *bessern*, *verkleinern*, *schmälern*, *erheitern*, *erweitern*; or it expresses the introduction of a material substance into an object previously without it, as *räuchern* (to fumigate), *versteinern*, *durchlöchern*, *verknöchern*. The intransitive *ern* expresses quick repetition of an action, as in *zittern*, *flimmern*, *flottern*, *glitzern*, *dämmern*, *schlottern* (to be a slattern), *flattern*, *flickern*, *schillern*, *klimpern*, *jammern*, *wimmern*, *flüstern*, *zwoitschern*, *plappern*, *schnattern*.

IV. *sen*, *zen*, *schen*, are terminations indicative of noise, as *brausen*, *mucksen*, *klatschen*, *pattschen*, *kreischen*, *ächzen*, *grunzen*, *schluchzen*, *schmalzen*, *jauchzen*, *rauschzen*, and *glucksen*.

V. *eien*, *iren*, and *ieren*, are the three foreign terminations of German verbs; *eien* is limited to a few old Latin words, as *benedeien* (*benedicere*), *kaesteien* (*castigare*, but meaning to scourge penitentially), *prophezeien*; the other two terminations belong to both Latin and French verbs, as *regieren*, *spazieren*, *amustiren*, *korrigiren*, *barbieren*, *halbiren*, *einquartieren*, *turniren*, *disputiren*, and *interessiren*. The spelling *ieren* was, notwithstanding the spurious character of its *e*, recommended by the spelling reform of 1880. See p. 71.

Derivation by Prefix.—*A. Nouns.* I. *Ge*, Gothic *ga*, meant originally *with*, *together*, and is the commonest prefix of the German language. When before nouns, it makes them collectives and neuters. Such are *Gebüsch*, *Gehöft* (premises), *Gestirn*, *Gestelb*, *Gehölz*, *Gewissen*, *Gewitter*, *Gewässer*. Before concrete nouns, it imparts the sense of

plurality, as in *Geschwister*, *Gebrüder*, *Gespiele*, *Gefährte*. Before verbs of sense it expresses either the power of exerting the sensation, or a frequent exertion of it, as *Geruch*, *Gesicht*, *Gefühl*, *Gesang*, *Geräusch*, *Getöse* (from *tosen*, to be noisy). In the four feminine nouns, *Gefahr*, *Geschwulst*, *Geburt*, *Gewalt*, the *ge* was part of the verbs from which they came, and has no collective force.

II. *Ur*, from O. H. G., and Gothic *us*, *ur*, *ir* = out of, forth, can have several seemingly opposite meanings, which can be explained from the original signification of this prefix. In the substantive *Urtheil* the syllable *ur* has the force of *er*; it means an *award*, or giving forth of an object of litigation; therefore it means *sentence*. The English *ordeal* is cognate in origin, but different in meaning. *Urlaub* (furlough), from an old verb, *lauben*, to *allow*, meant a permission to depart. In the old feudal term *Urfehde*, used by Schiller in 'W. Tell,' the prefix *ur* has a negative force. Its mediæval form was *urvehede*, and it meant *renunciation of feud, truce*. This sense of *ur* belongs entirely to the earlier stages of German, as there is no modern instance of *Ur* being negative. The almost universal meaning of this prefix is now that perceptible in the English *of yore* (anciently), and in *Urzeit*, *Ursprache*, *Ursache*, *Urkunde* (document), and *Urgroßvater*. The term *Urentel* (great-grandson) is an extraordinary instance of the confusion of speech, as here a prefix referring to time long past is made to do service for expressing distant posterity. The adjective *urbar* (arable, productive) is a remnant of the M. H. G. noun *urbor*, or *urbar*, revenue, connected with *to bear*.

III. *Erz*, Engl. *arch*, Greek *ἀρχι*, prefixed to hierarchs, dukes, angels, but also to *Schelm*, *Dieb*, *Lügner*, &c., expresses one who leads in anything. It may be compared to the prefix *Haupt*, in *Hauptmann*, *Hauptsache*, &c.

IV. *Un*, Gothic *un*, intensifies the badness of a bad thing, and the goodness of a good one: *Ungetwitter*, *Unzahl*, *Untiefe*, *Unville* (indignation), *Untraut* (weeds), *Unmasse*. In other cases it is simply privative, as in *Unrecht*, *unhöflich*, *ungut*, *unartig*, *ungefähr* (*lit.* without risk of erring, therefore: nearly).

V. *Miß*, or *miß*, came from Gothic *missa* (error, defect), and is the same as the English *mis*, and German *miffen*. It reverses, or negatives, as seen in *Mißbrauch*, *Mißernte*, *Mißtraun*, &c.

VI. *Ant* is the same as the Greek *ἀντί* (opposite), and occurs in *Antlitß* (face) and *Antwort* (reply). The former was in M. H. G. spelt *anllutze*, and came from a verb meaning *to shine*, so that *Antlitß* means *beaming opposite*. In the ancient dialects the prefix *ant* was very common. It is found in *antwerk*, a siege-engine, and *Antlaß*, the old name for *Ablaß*, or indulgence. Maundy Thursday was called *Antlasttag*, because on that day the Church used to distribute indulgences wholesale.

B. Derivation of Verbs by Prefix.—Scarcely any student of German needs to be reminded of the distinction between the so-called *separable* and *inseparable* verbs. The former, which are compounded with an accented preposition or adverb, require no explanation here, as they contain no etymological difficulty. The latter are more important from a philological point of view.

I. *be*, from *bei* (near), is prefixed to verbs to express that a thing is provided with something; hence verbs beginning with *be* are generally transitive. *Beruhen* (to rest in), *beharren* (to abide by), *bestehen*, *belieben*, and *beägen* (to suit), are the principal intransitives. The transitive verbs are very numerous, and characteristic of official German. *Be-*

gegenen (to meet), governs a dative because the accus. *sich* (to make oneself opposite to) is suppressed. *Bekleiden* (to discharge an office) is a corruption of *bekleidet sein mit* (to be invested with).

II. *ge*, Goth. *ga* (= with), has since the tenth century come to be prefixed to past participles, and imparts even to infinitives the sense of completed, or specially applied, action, which is discernible in *gethan*, *gesagt*. Thus *gedenken* means to *remember by act*, while *denken* means to *think of*. Similarly, *gebrauchen*, to *put into practice*, but *brauchen*, to *use*. *Gefrieren* (to pass into the frozen state), *gehörchen*, *gewöhnen*, *gereuen*, *gemahnen*, have the same shade of meaning. The conjunction *geschweige denn* (to say nothing of) shows the same meaning, in contradistinction from *schweigen*.

III. *ent*, or *emp*, from O. H. G. *ant*, Greek *ἀντί*, *opposite to, in exchange for*, denotes an organic change, by extrusion from the body, or reception into its organism. Reciprocity simply is implied in *entsprechen* (to correspond) and *entgelten* (to requite). In *empfehlen* the first syllable seems to be a corruption of *ein* (into). *Empfinden*, *entschlummern*, *entschlafen*, *entzücken*, show the same receptive sense of *ent*. The opposite sense, privation, removal from within, is implied in *entbehren*, *entwerfen* (to project), *entfenden*, *entschuldigen*, *entheiligen*, *entlaufen*, *enthüllen*, and others.

IV. *er*, Goth. *us*, *ur* (= out of), O. H. G. *us*, *ur*, *ir*, is the same prefix as *ur* in *Urtheil*. Like many short prefixes and secondary syllables in all languages, it has lost its original sense of *going forth*. In the present German *er* means either *acquisition* by some act, or else *successful performance* of an act; in a few instances it denotes *death* by an act. *Erbetteln*, *erleben*, *erjagen*, *erlämpfen*, *erobern*, *erretten*, show the first sense, viz., acquisition by; *erröthen*, *erstarken*, *erblühen*, *erblinden*, *sich erkälten*, show the second sense, viz., to grow

red, strong, blind; and *erstechen*, *erschießen*, *erblinden*, *ertrinken* (to be drowned), express loss of life from various causes.

V. *ver*, from two Gothic prefixes—(1) *fuirra* (forth); (2) *faur* (before, in front of), expresses a progress out of a place; also error, prevention, finally destruction. *Verjagen*, *verschwinden*, *verkaufen*, *verwüsten*, *vertwelten*, *vergehen*, express loss or separation; *sich versehen*, *sich versprechen* (to make a slip of the tongue), *sich verrechnen*, imply mistakes; *verstecken*, *vermauern*, *versperren*, denote concealment; and *vergolben*, *veräußern* (to sell), *vergrößern*, *verkohlen*, *verbauern*, *verkrüppeln*, *verfümmern*, to turn into something.

VI. *zer*, a compound of *ze* or *zuo* (= to) with *ir* or *er*, denotes dispersion and dissolution, as seen in *zerstören* and others.

Derivation of Words by means of Composition.—The capacity of German for compounding words is greater than that possessed by most other languages, English included. It is limited, however, to words of which the ideas are ordinarily consociated in nature. Accidental junction of things cannot be expressed by means of a compound. As the whole subject of composition of words belongs to Grammar rather than to the History of the Language, only those cases can be noticed here which present some etymological difficulty. These are not very numerous. They arose through a process of composition which subsequently became obliterated. The principal cases will be enumerated in the alphabetical list contained in the following chapter.

CHAPTER XII.

ETYMOLOGICAL DIFFICULTIES.

- Abenteuer**, M. H. G. *âventiure*, from Latin *ad* and *venire*, 'a thing coming to pass'; also 'the story of such a thing.'
- Abler**, by Luther spelt *Abeler*, a compound of *æbel* and *âr*, M. H. G. for eagle.
- Amtmann** (a magistrate), from *Amt*, formerly *ambet* (public service).
- Albrecht**, or *Abalbrecht*, or *Albert*, from *adel* = race, and *bercht*, *berht* = bright.
- Angst**, formerly *angest* (anguish), connected with *enge* (narrow).
- Armbrust**, from *arcus* (a bow) and *balista* (projectile) = cross-bow.
- Argwohn** (suspicion), from *arg* (evil) and *wâhnen* (*wânen* = to imagine).
- Armut**, from *arm*, and *-ôt*, a termination of substantives; it is not connected with *Muth*; formerly a poor property, now *poverty*.
- Beichte**, from *bigiht* (confession), from *bei* and *jehen*, to say 'yea.'
- Bieber**, anciently *biderbe*, accented on first syllable, from *bedürfen*, or *bederben* (to require); originally *requisite*, now *honourable*.
- Bräutigam** (bridegroom), from *brût* (a bride), and *gomo* (Goth.); Lat. *homo* (Greek *γᾰμῆς*) = a man.

Bursch (lad, student), arose from the mediæval *bursæ*, or students' lodging-houses of the ancient universities.

Buße (fine), M. H. G. *buoz*, from *baz* = better; *lit.* a bettering, penance.

Centner (hundredweight), Lat. *centum*.

Charwoche, Charfreitag, also spelt with *R*, week and Friday of the Passion, from *chara* = lament, mourning.

Damhirsch (male deer), from Lat. *dama* and *Hirsch*.

Demuth (humility), from *diu*, M. H. G. for servant, and *muot*, adj., minded; or *muot*, mood; hence = disposition to serve.

Desto, pronoun = all the (more); in O. H. G. *des diu*; in M. H. G. *deste*; a compound of the ordinary genitive *des*, with the instrumental dative *diu*; *lit.* by this (the more) of this.

Echt (genuine), a contraction of the M. H. G. *êhaft* = lawful, from *ê* = law.

Eimer and Zuber, anciently *ainber* and *sûber*, from *bern* (to bear), and *ein*, *zwei*, a pail with one handle, or with two.

Elf, zwölf, compound with Lith. *lif* or *lika* = 10. The other explanation, that these two numerals came from *lauben* (to leave), and meant *one, two, with ten left*, is improbable, as no other numeral contains a verb, and the verb *to leave* could only refer to a process of subtraction, but not to addition, which is the process required.

Ereigniß, from M. H. G. *erougen*, or *erâugen* = to place before the eyes.

Erter = arched window, from Latin *arcus*, a bow.

Fastnacht = Lent, from *fasten* (to fast), and *Nacht* = eve. This use of *Nacht* is also found in *Weihnachten*, from *weihen* (to consecrate).

Felleisen = a valise, or portmanteau of iron and leather.
Etymologists differ whether the German or the French word is the earlier.

Friedhof (burial-place), from *friden* (to fence); *peace* is not the meaning of the first syllable. Einfriedigung = enclosure or fenced place.

Fröhnen = to pay homage to, to worship, came from *frôn* (lordly).

Fröhnleihnams-Fest = the day of Corpus Christi (4th June), when the body of the *Frôn*, or Lord, received special adoration.

Gar = boiled, done, from M. H. G. *garw*, or *garwe* = ready.

Gespensť (spectre), anciently *gespanst*, from *spanen* (to lure); the idea of *allurement* is visible in *abspenstig* (alienated) and *widerspenstig* (refractory).

Grummet (hay freshly mown), from *grün* and *mähen* (to mow).

Heirath (marriage), from *hiwe*, *hi* = spouse, and *rât*, preparation. The root *hi* is the same as that of *Heim*, or home.

Heuschrecke (grasshopper), from M. H. G. *schricken* (to hop), and *Heu*.

Hübsch (pretty), for *höfisch*, belonging to courts.

Jungfer and Junter (or Juntherr), are contracted from *Frau* and *Herr*, and now mean an unmarried person and a young baron.

Landknecht (soldier of the land), was a name for a foot-soldier in the service of the Empire in the 16th century.

Lärm, from *à l'arme* (call to arms), now means *noise*.

Leichborn (corn in the foot), from *liche* = body, and *Dorn*, a thorn.

Leichnam = dead body, from *liche*; the *n* is spurious, and *licham* was said anciently of living, as well as dead bodies.

Leinwand (linen) contains another spurious *n*, from *wät* = (woven) cloth and *lin* = flax.

Lieberlich, Lüberlich = dissipated (French *luron*), from *luoder* (dissipation); English *to lure*; M. H. G., *luodern*, to revel and to allure; the present noun *Lübet* means *carrion*, and *lieberlich* is also used in the sense of *disorderly, slovenly*.

Loß (adj.) = loose, old past participle of *lieren, verlieren* (to lose).

Matt, an Arab word, from *mâta* = he is dead! a term first employed in the game of chess, now = exhausted.

Maulwurf (mole), *lit.* the thrower up of the earth; from *molte* = dust, soil. The 'Mull of Cantyre' contains this word.

Meerrettig (horse-radish), is called so because it came across the sea.

Meineid (perjury), from *Eid* (oath), and *mein* (adj.) = false, M. H. G.

Messe (mass), from Latin *matutina* (because it was held early).

Messing (brass), from *mischen* (the mixed metal).

Nachbar, a corruption of *Nahe* and *Bauer*, the near-tiller.

Nachtigall (the songster of the night), from *galan* (to yell).

Pilger or Pilgrim, a corruption of *peregrinus* (foreign).

Samstag, for *Sambeztag, Sabbathtag* (Saturday), because it was the day of the Jewish sabbath.

Schall = rogue, anciently meant *servant*. Hence *Marshall*, anciently *ostler*, now a *marshal*.

Schulze or Schultheiß (rural magistrate), from *heizen* (to order), and *schult* = tax, because he fixed the amount of taxation.

Segen (blessing), from *signum* (the sign of the cross).

Speicher (barn), from *spicarium* (Latin), and *spica* = ear of corn.

Stiefel, from *stapfen* (to step), a boot or instrument for treading or walking. (See p. 87 of this book.) According to Schleicher it came from Latin *æstivale*, and meant a *summer boot*.

Sündfluth = deluge, anciently spelt *sintvluot* (the great flood, the general inundation). The adj. *sint* meant *large*. The idea of sin (*Sünde*) was imported into this word in the sixteenth century. Luther still spells *Sintfluth*, and some moderns wish to return to this form of spelling.

Tief (deep) was past part. of *taufen*, to dip.

Trumpf (trump, the triumphant card), from Lat. *triumphus*.

Unversehrt (without a sore or scratch), from *sêr* = wound, sore.

Wergeld (fine, paid for homicide), from *wer* = *vir* (Latin), a man.

Wertwolf (a wolf taking the form of a *wer*, or man).

Welt, anciently *werlt* (world), from *wer* (a man), and *liut* (people), hence = mankind.

Wimper = eye-lash, from *Wind* and *Braue* (brow), M. H. G. *brâwe*.

Windsbraut = tornado, hurricane, anciently *windes brût*.

The idea that the north wind in stormy nights revels so fiercely, because he is carrying off the daughter of a southern zephyr, has a parallel in Ovid's story of Boreas and the daughters of Erechtheus. This is the origin of this old name for *hurricane*.

Wallfiſch, from M. H. G. *wal* = whale, same root as Latin *balæna*.

Walnuß, also called *welfche Nuß*, from *Wälſch* = Italian; because walnuts were imported from Italy.

Wachſen (to blacken boots, to make shine), from *Wachſ* (wax).

Woche (week), from *weichen* (to yield or wane), because the moon 'wanes,' or changes, in seven days once.

Weither (pond), from Latin *vivarium* (a water reservoir for live fish).

Wittwe (widow), in M. H. G. *witewe*, from Sanskrit *wi* (preposition for *without*), and *dhawa* (man) = a person without a man.

Zwiebel (onion), from Latin *cepa*, Italian *cebola*.

THE FALL OF THE NIBELUNGEN.

ADVENTURE I.

KRIEMHILD'S DREAM.

UNS ist in alten mæren wunders vil geseit 1
von heleden lobebæren, von grôzer arebeit :
von freude unt hôchgezîten, von weinen unde klagen,
von küener recken strîten muget ir nu wunder hoeren sagen.

Ez wuohs in Buregonden ein vil edel magedîn, 2
daz in allen landen niht schœners mohte sîn,
Kriemhilt geheizen : diu wart ein schoene wîp,
dar umbe muosen degene vil verliesen den lîp.

Ir pflâgen dri kûnege edel unde rich, 3
Gunther unde Gêrnôt, die recken lobelîch,
unt Giselher der junge, ein wætlicher degen.
diu frowe was ir swester : die helde hêten's in ir pflegen.

1 *heleden*, dat. pl. of *helet* = *recke*, hero.—*hôchgezît*, festival.

2 *magedîn*, a maiden (grew up).—*dar umbe*, for whose sake.—*muosen* (perf. *mûezen*), must lose their lives.—*degen*, warrior.

3 *pflâgen*, *pflegen* (perf. w. gen.), of her took care.—*rich*, powerful.—*wætlich*, fine (*wât*, dress).—*heten si in ir p.*, kept her in their care.

Ein richiu küneginne frou Uote ir muoter hiez : 4
 ir vater der hiez Dancrât, der in diu erbe liez
 sit nâch sîme lebene, ein ellens richer man,
 der ouch in sîner jugende grôzer êren vil gewan.

Die herren wâren milte, von arde hôh erborn, 5
 mit kraft unmâzen küene, die recken ûzernorn.
 dâ zen Burgonden sô was ir lant genant.
 si frumten starkiu wunder sit in Etzelen lant.

Ze Wormze bî dem Rîne si wonten mit ir kraft, 6
 in diene von ir landen vil stolziu ritterschaft
 mit lobelichen êren unz an ir endes zît,
 si sturben jâmerlîche sit von zweier frowen nît.

Die drî kûenege wâren, als ich gesaget hân, 7
 von vil hôhem ellen : in wâren undertân
 ouch die besten recken, von den man hât gesaget,
 starc unt vil küene, in scharpfen striten unverzaget.

Daz was von Tronege Hagene unt ouch der bruoder sin, 8
 Dancwart der snelle, von Metzen Ortwîn,
 die zwêne marcgrâven Gêre unt Eckewart,
 Volkêr von Alzeie, mit ganzem ellen wol bewart,

4 *diu erbe*, n. pl. acc. (*daz erbe*) = the heritage.—*in*, G. ihnen. — *sit nach s. l.*, after his life, or, when he died. — *ellens*, gen., power, governed by *richer*.

5 *milte* = generous, princely. — *art* (gen. *arde*), lineage. — *unmâzen*, uncommonly keen in strength. — *frumten*, they accomplished (*frûmen*).—*sit* = in later times.—*s'en* = zu den.

6 *uns* = until.—*nît* (G. *neid*), hate.

7 *ellen*, courage.—*unverzaget*, undismayed.

8 *daz was*, these were. — *marcgrâve* = frontier magistrate. — *bewart*, endowed, from *bewaren*, to protect, equip.

Rûmolt der kûchenmeister, ein ûz erwelter degen, 9
 Sindolt unde Hûnolt: dise herren muosen pflegen
 des hoves und der êren der drîer kûnege man.
 si heten noch manegen recken, des ich genennen nienen kan.

Dancwart der was marschalc: dô was der nefe sîn 10
 truhsæze des kûneges, von Metzen Ortwîn:
 Sindolt der was schenke, ein wætlfcher degen:
 Hûnolt was kamerære. si kunden hôher êren pflegen.

Von des hoves êre unt von ir wîten kraft, 11
 von ir vil hôhen werdekeit unt von ir ritterschaft,
 der die herren pfâgen mit freuden al ir leben,
 des enkûnde iu ze wære niemen gar ein ende geben.

In disen hôhen êren troumte Kriemhilde, 12
 wie si zûge einen valken starc schoen unt wilde,
 den ir zwêne arn erkrummen; daz si daz muoste sehen,
 ir enkûnde in dirre werlde leider nimmer geschehen.

-
- 9 *pflegen*, &c., these had to attend to the court, and to the honours of the men of the three kings; *man* is not declined in pl.—*nienen*, adv., by no means; of whom I cannot at all make mention.
- 10 *marschalc*, stable-master. — *dô*, for doch, on the other hand. — *truhsæze*, dishbearer. — *schenke*, cupbearer. — *kamerære*, chamberlain. — *wætllich*, stately, refers to outward appearance, from *wât*, dress. — *kunden*, knew how to (look after court etiquette), from *kunnen*, to understand.
- 11 *wîten kraft*, extensive power. — *werdekeit* (G. Würdigkeit), glory. — *ritterschaft*, chivalrous quality. — *enkûnde*, of *en* = not, and *kûnde*, would know how. — *niemen*, nobody; two negatives in the sense of one. — *ze wære* (G. zwar), in truth. — *gar*, quite.
- 12 *zûge*, from *ziehen*, to bring up (a falcon). — *arn*, pl., eagles. — *erkrummen*, perf. of *erkrimmen*, to lacerate. — *enkûnde*, would not be able (to happen). — *leider*, greater sorrow (in this world).

Den troum si dô sagete ir muoter Uoten. 13
 sine kunde's niht beschaiden baz der guoten :
 'der valke, den du ziuhest, daz ist ein edel man :
 in welle got behüeten, du muost in schiere v'loren hân.'

'Waz saget ir mir von manne, vil liebiu muoter mîn ? 14
 âne recken minne sô wil ich immer sîn.
 sus schoen ich wil belîben unz an mînen tôt,
 daz ich von recken minne sol gewinnen nimmer nôt.'

'Nune versprich ez niht ze sêre.' - sprach ir muoter dô- 15
 'soltu immer herzenlîche zer werlde werden vrô,
 daz kumt von mannes minne : du wirst ein schoene wîp,
 ob dir got gefüegēt eins rehte guoten ritters lîp.'

'Die rede lât belîben, vil liebiu frowe mîn. 16
 ez ist an manegen wîben vil dicke worden schîn,
 wie liebe mit leide ze jungest lônēn kan :
 ich sol si mîden beide, sone kan mir nimmer missegân.'

Kriemhilt in ir muote sich minne gar bewac. 17
 sît lebete diu vil guote vil manegen lieben tac,
 daz sine wesse niemen, den minnen wolde ir lîp.
 sît wart si mit êren eines vil werden recken wîp.

13 *beschaiden*, interpret. — *baz*, better (*than thus* understood). — *in welle*, him may God shield. — *schier*, (otherwise) you must sheer (or—soon) have lost him.

14 *âne minne*, without love. — *sus schoen*, thus fair (as now) I'll remain.

15 *sêre*, much. — *soltu*, if thou art ever to become heartily glad in this world — *ob*, provided God join to thee, &c. — *lîp*, person.

16 *lât belîben* (G. lasst bleiben), leave alone. — *dicke*, adv., often. — *schîn*, evident. — *ze jungest*, in the end. — *mîden*, to avoid. — *some*, thus not.

17 *muote*, mind. — *bewac* (bewegen, perf., refl.), renounced. — *sine wesse*, so that she knew not anyone whom. — *sît*, subsequently. — *werden*, adj., dear.

Der was der selbe valke, den si in ir troume sach, 18
 den ir beschiet ir muoter. wie sere si daz rach
 an ir nähsten mägen, die in sluogen sint!
 durch sîn eines sterben starp vil manec muoter kint.

ADVENTURE II.

SIEGFRIED'S EDUCATION.

Dô wuohs in Niderlanden eins edeln küneges kint 1
 - des vater der hiez Sigemunt, sîn muoter Sigelint -
 in einer richen bürge wîten wol bekant,
 nidene bî dem Rîne: diu was ze Santen genant.

Sifrit was geheizen der snelle degen guot. 2
 er versuochte vil der rîche durch ellenthaften muot:
 durch sînes libes sterke suochter fremediu lant.
 hey, waz er sneller degene sît ze Buregonden vant!

E daz der degen küene vol wüehse ze man, 3
 dô hêt er solhiu wunder mit sîner hant getân,
 dô von man immer mêre mac singen unde sagen,
 des wir in disen stunden müezen vil von im gedagen.

18 *rach* (rechen, perf.), avenged.—*mâgen*, dat. pl. of *mâc*, relation by blood.—*sîn eines sterben*, his single death.—*m. kint* = man.

SECOND ADVENTURE.

1 *bürge*, dat. (burc), fortified town, or castle.—*wîten*, far.—*nidene*, below.

2 *versuochte*, *suochte*, he tried in war, attacked.—*rîche*, empires.—*waz*, how many sturdy warriors he since found among the B.

3 *ê daz*, ere that.—*solhiu*, such, n. pl.—*gedagen*, conceal.

In sînen besten zîten, bî sînen jungen tagen, 4
 man mohte michel wunder von Sîfriden sagen,
 waz êren an im wûehse, unt wie schoene was sîn lîp.
 des hêten in ze minne diu vil wætlîchen wîp.

Man zôh in mit dem vlîze, als im daz wol gezam : 5
 von sîn selbes tugenden waz zuht er an sich nam !
 des wurden sît gezieret sînes vater lant,
 daz man in zallen dîngen sô rehte hêrlîchen vant.

Vil selten âne huote man rîten lie daz kint ; 6
 in hiez mit wæte zieren sîn muoter Sigelint ;
 sîn pflâgen ouch die wîsen, den êre was bekant :
 des moht er wol gewinnen beidiu liut unde lant.

Nu was er in der sterke, daz er wol wâfen truoc : 7
 swes er dâ zuo bedorfte, des lag an im genuoc.
 dô begunder sinnen werben schoeniu wîp,
 die trûten wol mit êren den sînen wætlîchen lîp.

4 *michel*, great.—*waz êhren*, what honours.—*des, &c.*, for this reason the noblest dames regarded him with love.

5 *zôh*, educated.—*vlîz* (Fleiss), diligence.—*gezam*, was becoming (gezemen).—*waz zucht*, what good qualities he acquired by his own innate disposition —*tugend* = worth, from *tugen*, to be good.—*des*, thereby.—*in*, him.

6 *huote*, care.—*lie* (lân, lazen), to let, perf.—*wæte*, dat. of *wat*, cloth.—*wîse*, an elder.—*beidiu*, both, n. pl.—*des*, thereby.

7 *s'wes* = of whatever he stood in need for that, there was enough in him, *i. e.* he had all the requisite qualities to be knighted.—*begund' er sinnen*, then began he to think of wooing.—*die trûten*, subj. perf. of *trûten*, who might love honourably his noble person.

Dô hiez sîn vater Sigemunt künden sînen man, 8
 er wolde hôchgezîte mit lieben friunden hân.
 diu mære man dô fuorte in vremder kûnege lant.
 den gesten unt den kunden gap man ros unt ouch gewant.

Swâ man vant deheinen, der ritter solde sîn 9
 von art der sînen mâge, diu edeln kindeln
 diu ladet man zuo dem lande durch die hôchgezit:
 mit samt dem jungen kûnege swert genâmen sie sît.

Von der hôchgezîte man möhte wunder sagen. 10
 Sigemunt unt Sigelint die kunden wol bejagen
 mit guote michel êre: des teilte vil ir hant.
 des sah man vil der fremden zuozin rîten in daz lant.

Vier hundert swertdegene die solden tragen kleit 11
 mit dem jungen kûnege. vil manec schœniu mit
 mit werke was unmûezec, wande si in wâren holt.
 vil der edeln steine die frowen leiten in daz golt,

Die si mit porten wolden wûrken ûf ir wât 12
 den stolzen swertdegenen: des enwas niht rât.

8 *kûnden*, announce.—*gesten*, to strangers.—*kunden*, to those known, to old acquaintance.—*ouch*, eke.

9 *Swâ*, wherever was found anybody who.—*von art*, of the lineage of his (Siegfried's) kinsmen.—*durch die h.*, for this festival.—*genâmen si*, these now obtained swords, *i. e.* the dignity of knight-hood.—*sît*, at that time.

10 *kunden bejagen*, knew how to acquire great honour by means of bounties.—*zuozin*, unto them; *ze*, *zuo* (= to) are often doubled.

11 *swertdegene*, sworded knights.—*tragen kleit*, wear knight's dress.—*unmûezec*, busy working.—*wande*, as they were fond of them.—*leiten*, for *legen*, laid, set in the gold (of their dresses).

12 *die*, referring to *steine*.—*porten*, braid, stripes.—*wât*, coat.—*des enwas niht rât*, of this there was no lack, escape, *viz.* from the offers of the ladies desiring to contribute to the squires' dresses.

der wirt der hiez dô sidelen vil manegem küenen man
z'einen sunewenden, da er die hôchgezite wolde hân.

Dô gie z'einem münster vil manec rîcher kneht 13
unt vil der edeln ritter. die wîsen hêten reht,
daz si den tumben dienten, als in was ê getân.
si hêten kurzwîle unt ouch vil maneger vrôuden wân.

Got man z'en êren eine messe sanc. 14
dô wart von den liuten vil michel der gedranc,
dâ si ze ritter wurden nâch ritterlicher ê
mit alsô grôzen êren, daz wâtlich immer mê ergê.

Si liefen dâ si funden gesatelt manec marc : 15
in hofe Sigemundes der bûhurt wart sô starc,
daz man erdiezen hôrte palas unde sal :
die hôchgemuoten degene hêten vroelichen scal.

Von wîsen unt von tumben man hôrte manegen stôz, 16
daz der schefte brechen gein dem luften dôz :
trunzûne sach man vliegen für den palas dan.
dâ sâhen kurzewîle beidiu wîp unt ouch die man.

12 *sidelen* = to be accommodated, settled.—*wirt*, lord of the castle.
—*z'einen sunewenden* = once on a midsummer day, when he,
&c.

13 *gie* = gienc, went.—*kneht*, squire, or candidate knight.—*wîsen*,
tumben = seniors, juniors.—*als*, as to them before was done.—
wân (G. Wahn), sensation of (joys), and *kurzwîle* (pastime).

14 *z'en* = zu den.—*gedranc*, throng.—*ê*, fashion.—*daz wâtlich*, &c.,
with honours so great that it probably never may happen again.
—*ergê* is subj. pres., and *immer* has a negative sense [Simrock :
So leicht nicht wieder geschâh's].

15 *marc*, n., horse.—*scal*, music (of tourneying).

16 *gein dem l. doz* = rent the air ; *gein* = towards ; *diezen*, to resound.—
für den p. dan, in front of the palace forth.—*trunzûne*, splinters.

Der künec bat ez lāzen : dô zôch man dan diu marc. 17
 man sach ouch dâ zebrochen vil manege buckel starc,
 vil der edeln steine gevellet ûf daz gras
 ab liechten schildes spangen : von hurten daz geschehen was.

Dô giengens wirtes geste dâ man in sitzen riet ; 18
 vil der edeln spîse si von der müede schiet
 und wîn der aller beste, den man mit vollen truoc :
 den vremden unt den kunden bôt man êren dâ genuoc.

Solcher kurzewîle si pflāgen al den tac. 19
 vil der varnden diete ruowe sich bewac :
 si dienten nâch der gābe, die man da rîche vant.
 des wart mit lobe gezieret allez Sigemundes lant.

Der herre hiez dô lîhen sînen sun, den jungen man, 20
 lant unde pûrge, als er ê hêt getân.
 den sînen swertgenôzen gab dô vil sîn hant :
 dô liebt in dô diu reise, daz si kômen in daz lant.

Diu hôchgezît dô werte unz an den sibenden tac. 21
 Sigelint diu rîche nâch alten siten pflac
 durch ir Kindes liebe geben rôtez golt :
 si kundefz wol gedienen, daz si ir sune wāren holt.

17 *lāzen*, to stop.—*dan*, thence.—*buckel*, buckler.—*gefellet*, scattered.
spangen, from the spangling of the bright shield.—*hurten* = from
 the hurtling.

18 *riet* (*râten*), where one provided for them seats.—*schiet*, severed,
 cured.—*mit vollen*, plentifully.—*truoc*, served.

19 *ruowe*, many wayfaring people (musicians) dispensed with night's
 rest.—*dienden nâch* = they were serving for the gift.—*des*, for
 this was praised.

20 *hiess lîhen*, he ordered his son to be endowed with ; *lîhen* (G. *beleh-*
nen), to enfeoff, w. two acc.—*als*, just as.—*liebt in* = pleased them.

21 *werte*, lasted.—*pflac geben*, was careful to give ruddy gold.—*kundefz*
gedienen, she understood to merit it.

Lützel deheinen varnden armen man dâ vant : 22
 ros unde kleider daz stoup in von der hant,
 sam si ze lebene hêten mêr deheinen tac.
 ich wæne^{je} ingesinde sô grôzger milte gepflac.

Mit lobelichen êren schiet sich diu hôchgezit. 23
 von des landes herren hôrte man wol sit,
 daz si den jungen wolden zeime vogete hân :
 des enwolde in dô niht folgen Sifrit der wætlîche man.

Sit daz noch beide lebten, Sigemunt unt Sigelint, 24
 niht wolde^{tragen} krône noch ir liebez kint :
 doch wolder wesen herre für allen den gewalt,
 des in den landen vorhte der degen küene unde balt.

22 *lützel deheinen* = rarely any wayfaring man that was poor could be found.—*stoup*, perf. of *stieben*, flew like dust, *i. e.* they gave much of their earnings away.—*mêr deheinen tac*, as if they had not another day to live.—*wæne*, I ween, never servants practised so great liberality.

23 *z'eime vogete*, they wanted him to be their governor.—*des wolde*, &c., but S. would not follow them in this respect.

24 *sit daz* = as, since.—*herre für*, but he wished to be master in guarding against all violence, of which in the provinces the daring hero had fear.—*vorhte*, from fürchten.

ADVENTURE XV.

HOW HAGEN DISCOVERED THE MEANS OF SLAYING
SIEGFRIED.

An dem vierden morgen zwên unt drîzec man 1
sach man ze hove rîten. dô wart ez kunt getân
Gunther dem vil richen, im wære widerseit.
von lûge erstuonden frouwen diu aller grœzisten leit.

Urloup si gewonnen si solden für gân, 2
unt jâhen daz si wæren die Liudegêres man,
den ê dô hêt betwungen diu Sivrides hant
unt in ze gisel brâhte in daz Gunthers lant.

Die boten er dô gruozte unt hiez si sitzen gân. 3
ir einer sprach dar under 'herre, lât uns stân
unz wir sagn diu mære, diu iu enboten sint.
jâ habt ir ze vînde, daz wizzet, manec muoter kint.

Iu widersagt Liudegast unde Liudegêr : 4
den ir dô wîlen tâtent diu gremlichen sêr,
die wellent zuo ziu rîten mit her in ditze lant.'
dô begunde zürnen Gunther, als ob ez wære im unbekant.

1 *sach man*, they saw. — *widerseit* (widersagen), a feud was declared, or, a challenge given. — *erstuonden*, there arose to women. — *diu leit*, the woes, n. pl.

2 *urloup*, they got permission. — *für gân*, come forward. — *jâhen*, assert. — *betwungen*, overpowered. — *brâhte*, had brought (as hostage).

3 *enboten*, the information (story) which to you is heralded.—*mære*, n. pl., *jâ*, indeed, you have as enemies many mother's child.

4 *tâtent*, on whom you inflicted lately such grievous hardships.—*zuo ziu*, unto you.—*begunde*, began.

Man hiez die trügenære zen herbergen varn. 5
 wie kunde sich Sîvrit dô dá vor bewarn,
 er oder ander iemen, daz si truogen an ?
 daz wart sider in selben ze grôzem leide getân.

Der künec mit sînen friunden rûnende gie : 6
 Hagene von Tronege in nie geruowen lie.
 noch hêten ez gescheiden genuoge s'kûneges man ;
 dône wolde Hagene nie des râtes abe gân.

Eines tages Sîvrit si rûnende vant : 7
 dô begunde vrâgen der helt von Niderlant
 ' wie gêt sô trûreclîche der künec unt sîne man ?
 daz sol ich immer rechen, hât im iemen iht getân.'

Dô sprach der künec Gunther ' mir ist von schulden leit : 8
 Liudegast unt Liudegêr die hânt mir widerseit.
 si wellent offenlîche rîten in mîn lant.'
 dô sprach der degen kûene ' daz sol diu Sîvrides hant

Wol nâch iwern êren mit vlîze understân. 9
 já getuon ich den degenen als ich hân ê getân :
 ich gelege in wüeste ir bürge unt ouch ir lant,
 ê daz ich erwinde : des sî mîn houbet iwer pfant.

5 *trügenære*, the false messengers.—*zen herbergen*, (depart) to their hostelry.—*sich bewarn*, protect himself from what they had concocted, from their cunning.—*sider*, since.—*in selber*, to themselves.

6 *runende gie*, went about whispering.—*geruowen lie*, left him no rest.—*gescheiden*, might have amicably settled it.—*dône* (for *dochne*), yet not.—*abe gân*, turn aside.

7 *trûreclîche*, sadly.—*gât*, goes.—*iht*, avenge it, if anyone has done him any harm.

8 *von schulden*, not without a cause.

9 *understân*, look to that.—*getuon ich*, 1st pers. pres., I shall do.—*gelege*, I will lay waste.—*erwinde*, I shall desist.—*houbet*, my head (be your pledge).

Ir unt iwer recken, ir sult hie bestân, 10
 unt lát mich zuo zin rîten mit den unt ich hie hân :
 daz ich iu gerne diene, daz lâz ich iuch gesehn.
 dô begunde im Gunther darumbe grôz genâde jehn.

Dô schichten sie die reise mit den knehten dan : 11
 Sîvrîde und sînen degenen ze sehn ez was getân.
 dô hiez er sich bereiten die von Niderlant.
 die ûzerwelten degene die suochten strîtlich gewant.

Dô sprach der herre Sîfrit 'min vater Sigemunt, 12
 ir sult hie belîben : ich kum in kurzer stunt,
 gît uns got gelücke, her wider an den Rîn.
 ir sult bî dem kûnege hie vil vroeliche sîn.'

Diu zeichen si an bunden, alsô si wolden dan. 13
 dô wâren dâ genuoge Gunthers man ;
 dine wessen niht der mære, wâ von ez was geschehn.
 man mohte grôz gesinde dô bî Sîvrîde sehn.

Ir helm unt ouch ir prûnne si bunden ûf diu marc. 14
 dô wolde von dem lande vil manec recke starc.
 dô gie von Tronege Hagene da er Kriemhilde vant,
 unt bat im gebn urloup, si wolden rûmen daz lant.

'Sô wol mich,' -sprach dô Kriemhilt- 'daz ich ie 15
 gewan den man,
 der mînen lieben frunden sô tar vor gestân,

10 *bestân*, stay.—*unt*, relative, whom.—*jehn*, to assure him of.

11 *schicken*, to prepare for.—*ze sehn*, it was done to deceive S. ; *lit.*
 for them to see it.—*strîtlich gewand*, warlike array.

12 *kum*, shall come back.—*gît*, (if) gives.

13 *zeichen*, standards.—*wessen*, knew.—*gesinde*, train.

14 *prûnne*, harness, breast-plate.—*rûmen*, to quit.—*urloup*, (take)leave.

15 *so wol mich*, it is so well for me.—*tar* (turren), dares, see p. 61.—
vor gestân, to support.

alsô mîn herre Sîvrit tuot den friunden min :
des muoz ich hôhes muotes' —sprach diu kûneginne— 'sin.

Vil lieber friunt Hagene, nu gedenket an daz, 16
daz ich iu gerne diene unt nie noch wart gehaz.
des lâzet mich geniezen an mînem lieben man :
ern sol des niht engelten, hab ich Prûnhilde iht getân.

Daz hât mih sît gerouwen.' —sprach daz edel wip— 17
'ouch hât er sô zerblouwen dar umbe mînen lip :
daz ich ie beswârte ir mit rede den muot,
daz hât vil wol errochen der helt küene unde guot.'

'Ir werdet wol gefriunde her nâch disen tagen. 18
Kriemhilt, liebiu frouwe, jâ sult ir mir sagen,
wie ich iu mûge gedienen an Sîfride iwerm man :
daz tuon ich, frowe, gerne. baz ihs niemen engan.'

'Ich wær ân alle sorge,' —sprach daz edel wip— 19
'daz in iemen næme in sturme sînen lîp,
ob er niht volgen wolde sîner übermuot :
sô wær ouch immer sicher der helt küene unde guot.'

Dô sprach aber Hagene 'frowe, habt ir wân, 20
ob man in mûge versnîden, ir sult mich wizzen lân,

15 *friunde*, kinsmen.

16 *gehaz*, adj., bore ill will.—*geniezen*, reap the benefit of, in my h.—*engelten*, pay the penalty if I have in any way wronged B.

17 *gerouwen* (G. gereuet), caused me to repent.—*zerblouwen*, harassed, distressed (my person), lit. beaten black and blue.—*beswarte*, afflicted, from *schwer*.—*errochen*, taken vengeance for.

18 *gefriunde*, friends again.—*baz*, &c., better than towards you I feel for no one; *en-gan* = not, 1 p. pres. of *gunnen*, to favour (see p. 61).

19 *wær ân*, I were without.—*sturme*, hand-to-hand fight.—*ob*, if.

20 *habt wân* = you harbour fear.—*versnîden*, to wound.

mit wie getānen listen ich daz sül understān :
ich wil im ze huote immer rīten unde gān.'

Si sprach ' du bist mīn māg, sam bin ich der dīn : 21
ich bevilhe dir mit triuwen den holden wine mīn,
daz du mir behüetest den mīnen lieben man.'
si seit im kundiu mære daz bezzer wære verlān.

Si sprach ' mīn man ist küene, dar zuo starc genuoc. 22
dô er den lintrachen an dem berge sluoc,
dâ badet sich in dem bluote der recke vil gemeit :
dâ von in sit in stürmen nie dehein wāfen versneit.

Idoch sô hân ich sorge, swenner in sturme stāt 23
unt vil der gēreschüzze von recken handen gāt,
daz ich dâ verliese den mīnen lieben man.
hey, waz ich grôzer leide dicke umbe mīnen friunt hân !

Ich meldez ûf genāde, vil lieber friunt, dir, — 24
daz du dīne triuwe behaldest ane mir —
dâ man dâ mac verhouwen den mīnen lieben man,
daz lâz ich dich wol hœren : dēst ûf genāde getān.

Dô von des trachen wunden vlôz daz heize bluot, 25
unt sich dar inne badete der küene recke guot,
dô gehafte im zwischen herten ein linden blat vil breit :
dâ mac man in verhouwen. des ist mir sorgen vil bereit.'

20 mit wie, &c., with devices how done, or by what manner of device.
—understān, to prevent.—ze huote, as his guard.

21 māg, my kinsman.—bevilhe, commend.—wine, darling, spouse.—
s. kundiu mære, n. pl., the information she made known to
him, from kundsagen, to tell.—verlān, untold (verlazen).

22 lintrachen, the dragon, from linde, soft.—gemeit, cheery.

23 swenner, when he.—gēreschuz, spear-thrusts.—dicke, often.

24 ûf genāde, in confidence.—behaldest ane mir, may show in me.—
dâ man, in what place one can wound.—dēst = das ist.

25 dô = when.—herten, shoulderblades.—bereit for bereitet.

Dô sprach der ungetriuwe 'ûf daz sîn gewant 26
 næt ir ein kleinez zeichen mit iwer selbes hant,
 wâ ich in süle behüeten daz ich daz müge verstân.
 si wânde'n helt dô vristen - ez was ûf sinen tôt getân.

Si sprach 'mit kleinen sîden næ ich ûf sîn gewant 27
 ein tougenlîchez kriuze, dâ sol, helt, dîn hant
 den mînen man behüeten, soz an die herte gât,
 unt er in starken stürmen vor sinen vianden stât.'

'Daz tuon ich,' -sprach dô.Hagene- 'vil liebiu frowe 28
 min.'

dô wânde ouch des diu frowe, ez solde ir frum sîn :
 dâ mite was verrâten der vil küene man.
 urloup nam dô Hagene : dô gie er vroelîche dan.

Daz er ervarn hête bat im sîn herre sagen. 29
 'muget ir die reise wenden, sô suln wir rîten jagen :
 ich hân nu gar diu mære, wie ich in gewinnen sol.
 muget ir nu daz gefüegen ?' 'daz tuon ich' -sprach der
 küene- 'wol.'

Des küeneges ingesinde was allez wol gemuot. 30
 ich wæn immer recken deheiner mâr getuot
 sô grôzer meinræte, sô von im ergie,
 dô sich an sîne triuwe Kriemhilt diu küneginne verlie.

26 *næt ir*, sew a slight token.—*wânde'n*, she meant to save the hero.

27 *k. sîden*, a little silk.—*tougenlîch*, secret, from *touge*, dark.—*soz*, if his shoulder should be in danger; others take *herte* in the sense of *battle* (Simrock : wenn's in's Gedränge geht).—*viand* = foe.

28 *ouch des*, about this too she imagined.—*frum*, for her good.

29 *daz* = what he had found out.—*muget ir*, if you can change.—*gefüegen* = arrange.

30 *ingesinde*, court-followers.—*w. gemuot*, of good cheer.—*ich wæn*, &c., I ween, so base a treachery no knight will ever do again, as was done by him.—*verlie*, relied on.

An dem dritten morgen mit tûsent sîner man 31
 reit der herre Sîvrit vrcelîche dan :
 er wânde solde rechen sîner friunde leit.
 Hagene im reit sô nâhen, daz er geschouwet' diu kleit.

Als er gesach daz pîlde, dô schicter tougen dan, 32
 die sagten ander mære, zwêne sîner man,
 daz vride habn solde Gunthers lant,
 si hêt der herre Liudegêr zuo dem kûnege gesant.

Wie ungerne Sîvrit dô hin wider reit, 33
 ern getâtes kûneges vînden eteslîchiu leit !
 wande in vil kûme erwanden die Gunthers man.
 dô reit er zuo dem kûnege: der wirt im danken began.

'Nu lôn iu got des willen, friunt Sîvrit, 34
 daz ir sô willeclîchen tuot des ich iuch bite :
 daz sol ich immer dienen, als ich von rehte sol.
 vor allen mînen friunden sô getrowe ich iu wol.

Nu wir der herverte ledec worden sîn, 35
 sô wil ich jagen rîten von Wormez über den Rîn,
 unt wil kurzewîle zem Otenwalde hân,
 jagen mit den hunden, als ich vil dicke hân getân.

Allen mînen gesten den sol man daz sagen, 36
 daz ich vil fruo rîte : die mit mir wellen jagen,

31 *geschouwet'*, he eyed.

32 *tougen*, he sent thence trusty men, from *touge*, dark.—*pîlde* (G. Bild), refers to the cross.—*vride*, peace.

33 *ern' getâtes*, if he should not inflict on, or, without having inflicted on; *ne* with subj. has the force of *unless*.—*vil kûme*, (the men of G. could) very hardly divert him.—*wande* = for.

34 *lôn*, pay you for this.—*dienen*, remember.

35 *herverte* (G. Heerfahrt), expedition.—*ledec*, rid of.

36 *fruo*, early.

daz si sich bereiten ; die hie wellen bestân
hofschen mit den frouwen, daz sî mir liebe getân.'

Dô sprach der herre Sîvrit in hêrlîchem site 37
'swenne ir jagen rîtet, dâ wil ich gerne mite.
sô sult ir mir lîhen einen suochman
unt eteslîchen bracken : sô rîte ich mit iu in den tan.'

'Bedurfet ir niht wan eines?' -sprach der kûnec 38
zehant-
'ich lîhiu, welt ir, viere, den wol ist bekant
der walt unt ouch die stîge swâ diu tier hine gânt,
die iuch urwise nâch uns rîten niht enlânt.'

Dô die vil ungetriuwen ûf geleiten sînen tôt, 39
si wistenz al gemeine, Gîselher unt Gêrnôt
wolden niht jagen rîten. ine weiz, durch welhen nît
daz si in niht enwarnden : idoch erarneten siz sît.

36 *hofschen*, to dally, serve ladies.—*sî* = shall be agreeable to me.

37 *site* = manner.—*mite*, (go) with you.—*suochman*, assistant huntsman, or whipper-in.—*bracke* (or spûrhund), bloodhound.—*tan*, forest.

38 *niht wan eines*, (do you require) no more than one?—*welt ir*, if you wish.—*stige*, paths, wherever the animals go to.—*urwise*, astray, *lit.* without guidance, from *ur*, not, and *wisen*, to show.—*enlant*, will allow you to ride after us.

39 *ûf geleiten* (for legeten), perf. of *ûflegen*, to determine, to plot.—*wistenz al gemeine*, they were initiated, all of them ; from *wizzen*, to know.—*nît*, grudge.—*enwarnden*, I know not why they did not caution him.—*erarneten*, from *erernen*, they reaped the fruit.

ADVENTURE XVI.

HOW SIEGFRIED WAS SLAIN.

GUNTHER und Hagene, die recken vil balt, 1
 lobten mit untriuwen ein pirsen in den walt :
 mit ir scharpfen gëren si wolden jagn swîn,
 pern unt wisende. waz mohte küeners gesîn ?

Dâ mite reit ouch Sfvrît in vroeltchem site : 2
 herrenliche spise die fuorte man in mite.
 zeinem kalten brunnen nâmens im den lip:
 daz hêt gerâten Prûnhilt, des kûnec Gunthers wip.

Dô gie der degen küene da er Kriemhilde vant. 3
 ez was nu ûf gesoumet sîn edel pirsgewant
 unt ander der gesellen : si wolden über Rîn.
 done dorfte Kriemhilde leider nimmer gesîn.

Die sînen triutinne die kuster an den munt : 4
 'got lâze mich dich, frouwe, gesehn noch gesunt,
 unt mich diu dînen ougen. mit holden mâgen dîn
 soltu kurzewîlen : îne mac hie heime niht gesîn.'

1 *vil balt* = very bold.—*lobten*, promised, got up.—*pirschen*, a hunting.
 —*pern unt wisende*, bears and buffaloes.—*ir gëren* = their spears.

2 *dâ mite* = with them.—*site*, manner.—*nâmens im*, they conducted his person.

3 *gie*, went.—*gesoumet*, laden on sumpter horses was now his hunting raiment, and that of his men.—*dône*, &c., then no greater sorrow could accrue to K.

4 *kuster*, he kissed his lady dear.—*mit h. mâgen dîn* = with thy gentle kinsmen.—*kursewîlen*, be merry.—*îne mac* = I cannot be at home here.

Dô gedâhtes an diu mære —sine torst ir niht gesagen—, 5
 dâ von si Hagen ê vrâgte: dô begunde klagen
 diu edele küneginne daz si ie gewan den lîp.
 dô weinde âne mâze des küenen Sîvrides wîp.

Si sprach zuo dem recken 'lât iwer jagen sîn. 6
 mir troumte hînte leide, wie iuch zwei wildiu swîn
 jagten über heide: dâ wurden bluomen rôt.
 daz ich sô sêre weine, daz tuot mir armen wîbe nôt.

Jâ fürhte ich, herre Sîvrit, eteslîchen rât, 7
 ob man dêr deheinem missedienet hât,
 die uns gefüegen können vîentlîchen haz.
 belîbet, herre Sîvrit, mît triwen râte ich iu daz.'

Er sprach 'liebiu frouwe, ich kum in kurzen tagn. 8
 ine weiz hie niht der vînde, die uns iht hazzes tragen.
 alle dîne mâge sint mir gemeine holt:
 ouch enhân ich an den degenen hie niht anders verscholt.'

'Neinâ, herre Sîvrit, jâ vürht ich dînen val. 9
 mir troumte hînte leide, wie ob dir ze tal
 vielen zwêne berge: ich ensach dich nimmer mê.
 wiltu nu von mir scheiden, daz tuot mir inneclîchen wê.'

5 *sine torst ir niht g.*, she dared not tell anything thereof; *ir* is gen. pl., depending on *niht*, and refers to *mære*, n. pl. (= information); *torste*, perf. of *turren* (see p. 61). — *dâvon*, about which H. had questioned her.—*gewan*, won life, came to live.

6 *hînte*, or *hînacht*, last night.—*leide*, evil.—*heide*, heath.

7 *etesl. rât*, some design.—*missedienet*, whether we may have obliged anyone of those who can do us an evil turn.

8 *gemeine h.*, all alike well disposed.—*verscholt* (*verschuldet*), incurred.

Er umbe vie mit armen daz tugende rîche wîp : 10
 mit minneclîchen küssen trût er ir schœnen lîp ;
 mit urloube er dannen schiet in kurzer stunt.
 sine gesach in leider dar nâch nimmer mêr gesunt.

Dô riten si von dannen in einen tiefen walt 11
 durch kurzewîle willen : vil manec degen balt
 riten mit dem wirte, man fuort ouch mit in dan
 vil der edeln spîse, die di helede solden hân.

Geladen vil der rosse kom vor in über Rîn, 12
 die den jegeren truogen brôt unde wîn,
 vleisc unde vische unt anders manegen rât,
 den ein künec sô rîche harte billichen hât.

Sie hiezen herbergen für den grünen walt, 13
 gên's wildes abeloufe, die stolzen jägere balt,
 dâ si dâ jagn solden, ûf einen wert vil breit.
 dô kom der herre Sîvrit : daz wart dem kûnege geseit.

Von den jagtgesellen wurden gar bestân 14
 die warte an allen enden. dô sprach der küene man,
 Sîvrit der starke, 'wer sol uns durch den walt
 wîsen vor den bergen, ir recken kûen unde balt?'

10 *umbe vie* (fangen), he clasped.—*trût'*, he caressed.

11 *durch willen*, for the sake of.

12 *rât* (Vorrath), supply.—*harte billichen*, very rightly.

13 *hiezen herb.*, they placed the meet (or camp) in front of the woodland green.—*gen's wildes a.* (= gegen den ablouf des w.), near the outlet of the game.—*dâ*, where they were to go a-chasing, on a watery plain, full broad.—*wert*, island.

14 *warte w. bestân*, the watching places were taken by the huntsmen.—*wîsen*, show the way.

'Jâ müezen wir uns scheiden,' — sprach dô Hagene— 15.
 'ê daz wir beginnen hie ze jagene;
 dô bî wir bekennen, ich unt der herre mîn,
 wer die besten jägere an dirre waltreise sîn.

Liut unt ouch gehünde wir suln teilen gar: 16
 sô kêr ieslîcher swar er gerne var.
 der danne jage daz beste, des sage man im danc.'
 dô wart ir biten niht zen herbergen lanc.

Dô sprach der herre Sîvrit 'ich hân der hunde rât, 17
 niwan einen bracken, der sô genozzen hât
 daz er die verte erkenne der tiere durch den tan.'
 dô schuof der künec Gunther zuo zim den er wolde hân.

Dô nam ein jägermeister einen guoten spûrhunt: 18
 er brâhte den herren in einer kurzen stunt
 dô si vil tiere funden. swaz der von legere stuont,
 diu erjageten die gesellen, sô noh guote jägere tuont.

Swaz ir der bracke ersprancte, diu sluoc mit sîner hant 19
 Sîvrit der vil küene, der helt ûz Niderlant.
 sîn ros daz liuf sô sêre daz ir im niht entran.
 daz lop an dem gejâgede er vor in allen dô gewan.

15 *dâbî wir bekennen*, thereby we shall know.

16 *liut*, &c., men and dogs. — *kêr* (kehre), let each turn to where he likes to go.—*ihr biten*, their waiting at the camp was soon over.

17 *rât* (entrathen), I can do without a pack, I do not need a whole pack, except one hound.—*genozzen*, who has so tasted blood, a technical hunting term for 'is so trained to the chase, that,' &c. — *verte* (G. Fährte), the track. — *schuof* (schaffen), procured for him.

18 *spûrhunt*, lime hound.—*swaz der*, &c., whatever of these rose from the lair was hunted down by the sportsmen, as still, &c.

19 *s'waz ir*, whatever of them the hound had started, these, &c.—*niht, ir* = none of them.—*lop* = Lob.

Er was an allen dingen biderbe genuoc : 20
 sin tier was daz erste, daz er ze tôde sluoc,
 ein vil starkez halpfwol, mit der sînen hant.
 dar nâch er harte schiere einen grimmen lewen vant.

Dô der wart ersprenget, den schôz er mit dem bogen : 21
 eine scharpfe strâlen hêt er dar in gezogen :
 der lewe lief nâch dem schuzze wan drier sprûnge lanc.
 die sînen jagtgesellen die sagten Sîvrîde danc.

Dar nâch sluoger schiere einen wisent unde elch, 22
 starker ûre viere unt einen grimmen schelch.
 sîn ros truog in sô balde, daz ir im niht entran :
 hîrz oder hinden kund im wê nec iht engân.

Einen eber grôzen den sach der spûrehunt : 23
 als er begunde vliehen, dô kom an der stunt
 des selben gejâgedes meister, der bestuont in ûf der slâ.
 daz swîn vil zorneclîche lief an den kûenen recken sâ.

Dô sluog in mit dem swerte der Kriemhilde man : 24
 ez hête ein ander jâgere sô sanfte niht getân.
 dô er in hêt ervellet, man vie den spûrehunt.
 dô wart sîn jagt daz rîche wol den Buregonden kunt.

20 *biderbe*, valiant, manly.—*halpful*, a young boar, from *ful*, a boar, and *halb* (Grimm). The huge lion, the elk, and the schelch (or goat-stag), mentioned lower down, do not add to the probability of the narrative, which shows traces of having been subjected to interpolation.

21 *dar in gezogen*, he had put therein, *i. e.* into the bow, a sharp arrow.—*wan*, only three more steps.

22 *wisent*, buffalo.—*ure*, ure-oxen, an animal once common in Germany.

23 *eber*, boar. — *gejâgedes meister*, the master of the hunt, *i. e.* Siegfried. — *bestuont*, he met him on the forest track; *slâ* for *slâge*, the place where trees have been cleared.—*lief*, ran at him at once.

24 *so sanfte*, so easily.—*erfellet*, brought him down.—*vie* = fienc, *i. e.* they leashed the dog.—*sîn jagt*, his successful hunt.

Dô sprâchen sine jâgere 'magez mit hulden wesn, 25
 sô lât uns, herre Sivrit, der tier ein teil genesn :
 ir tuot uns hiute lære den berc unt ouch den walt.'
 des begunde smielen der degn küene unde balt.

Dô hõrtens allenthalben ludem unde dôz: 26
 von liute unt ouch von hunden der schal was sô grôz,
 daz in dâ von antwurte berge unt ouch der tan.
 vier unt zweinzec ruore die jâgere hêten verlân.

Dô muose vil der tiere verliesen dâ daz leb: 27
 dô wânden si daz füegen, daz man in müeste geben
 den pris an dem gejâgede. des enkunde niht geschehn,
 dô der starke Sivrit wart zer viwerstete gesehn.

Daz pirsen was ergangen, unt idoch niht gar. 28
 die zem viwer wolden, di brâhten mit in dar
 vil maneger hande tiere unt wildes genuoc.
 hey, waz man des zer küchen des küneges ingesinde truoc!

Dô hiez der künec künden den jâgern ûz erkorn, 29
 daz er enbîzen wolde: dô wart vil lût ein horn
 zeiner stunt geblâsen, dâ mit in wart erkant,
 daz man den fürsten edele dâ zen herbergen vant.

25 *mag ez mit hulden w.*, if it can be so, consistently with kindness, leave us a portion of the animals alive; you make mount and forest empty to-day.—*smielen*, smile.

26 *allenth.*, all around.—*ludem*, noise and din.—*ruore*, packs.—*verlân*, let loose.

27 *dô wânden si*, &c., then they (Gunther's men) thought it right (*füegen*, intr. verb, to be appropriate) that the prize should be theirs.—*des*, of this nothing could happen.—*viwerstete*, at the place of the fire.

28 *ergangen*, ended (*ergân*).—*maneger hand*, like 'allerhand, allerlei,' = all sorts of.

29 *enbîzen*, lunch.—*z' einer stunt* (= an der st., ze stunt) = all at once.

Ein Sívrides jägere sprach 'ich hân vernomen 30
 von eines hornes duzze, daz wir nu suln komen
 zuo den herbergen: antwurten ich des wil.'
 dô wart nâch den jägeren gevrâget blâsende vil.

Dô sprach der herre Sívrit 'nu rûme ouch wir den tan!' 31
 sîn ros daz truog in ebene: si ilten mit im dan.
 si ersprancten mit ir scalle ein tier vil gremelich,
 daz was ein ber wilde. dô sprach der degn hinder sich:

'Welt ir uns hergesellen kurzewîle wern, 32
 den bracken sult ir lâzen: já sih ich einen bern,
 der sol zen herbergen mit uns hinnen varn.
 swie übel er gebâre, ern kan sihs nimmer bewarn.'

Der bracke wart verlâzen: der ber spranc von dan. 33
 dô wolde in erriten der Kriemhilde man:
 er kom in ein gevelle, done kunde's niht wesn.
 daz starke tier dô wânde vor dem jägere genesn.

Dô spranc von sînem rosse der stolze ritter guot, 34
 er begunde laufen sêre: daz tier was unbehuot,
 ez enkunde im niht entrinnen. dô vienger ez zehant:
 âne allerslahte wunden der helt ez schiere gebant.

Kratzen noch gebîzen kundez niht den man: 35
 er bandez zuo dem satele. gewalteclichen dâ
 brâht erz an die furstat durch sînen hâhen muot
 z'einer kurzewîle, der recke küene unde guot.

30 *duz* = noise (G. Tosen).—*blasende vil*, by much horn-blowing.

31 *rûmen*, quit.—*ebene*, adv., lightly.—*iltten*, hurried.—*ersprancten*, roused.—*gremelich*, grim.

32 *wern* (G. gewâhren), grant,—*gebare*, he may behave.

33 *verldzen*, loosen.—*gefelle*, defile.—*niht wesn*, it could not be done viz. killing the bear.

34 *unbehuot*, off its guard.—*allerslahte*, the slightest.

Wie rehte weigerliche er zen herbergen reit! 36
 sîn gêr was vil michel, starc unde breit:
 im hieng ein starkez wâfen nider an den sporn:
 von vil rôtem golde fuorter ein hêrlîchez horn.

Von bezzerm birsgewæte gehôrt ir nie gesagen. 37
 einen rock von swarzem pfelle den sah man in tragen,
 unt einen huot von zobeles der rîche was genuoc.
 hey, waz er guoter porten an sînem kochære truoc!

Ein hût von einem pantel dar über was gezogn 38
 durch rîcheite unt durch sîeze; ouch fuorter einen bog
 den man ziehen muose mit antwerke dan,
 der in spannen solde, ern hête ez selbe getân.

Von einer ludemes hiute was allez sîn gewant: 39
 von houpte unz an daz ende gestreut man drûfe vant.
 ûz der liechten riuhe vil manec goldes zein
 ze beiden sînen sîten dem kuenen jâgermeister schein.

Ouch fuorter Palmungen, ein ziere wâfen breit, 40
 sô starc unt ouch sô scherpfe: wie vreislich ez sneit,
 swâ man ez sluoc ûf helme! sîn ecke waren guot.
 der hêrlîche jâgere der was vil hêhe genuot.

36 *weigerliche*, proudly.

37 *pfelle*, silkstuff.—*zobel*, sable, fur.—*porten*, braiding.—*kochær*, quiver.

38 *pantel*, panther.—*gezogn*, drawn over his quiver.—*durch rîcheite*, for the sake of splendour, and for the 'sake of its sweet smell.—*mit antwerke*, by machinery.—*dan* (-*ziehen*), to draw the bow = spannen.—*ern' hête*, unless he had done it himself.

39 *ludemes hiute* = otter skin.—*gestreut*, speckled fur.—*riuhe*, his light fur-coat.—*zein*, gold thread glittered at both sides.

40 *vreislich es sneit*, it cut terribly.—*ecke*, its edges.

Sit daz ich iuch der mære gar bescheiden sol, 41
 im was sîn edel kocher vil guoter strâlen vol,
 mit güldinen tûllen, diu sahs wol spannen breit :
 ez muose bald ersterben, swaz er mit schiezen versneit .

Dô reit der ritter edele vil weidenlichen dan. 42
 in sâhen zuo zin kumende die Gunthers man :
 si liefen im engegene unt enpfiegen im daz marc.
 dô fuorter bi dem satele einen bern grôz unt starc.

Als er gestuont von rosse, dô lôster im diu bant 43
 von fûezen unt von munde : do erlûtte dâ zehant
 vil grôze daz gehûnde, swaz des den bern sach.
 daz tier ze walde wolde : die liute hêten ungemach.

Der ber von dem schalle durch die kûchen geriet : 44
 hey, waz er kuchenknehte von dem fiure schiet !
 vil kezzel wart gerüeret, zerfüeret manec brant.
 hey, waz man guoter spîse in der aschen ligen vant !

Dô sprungen von dem sedele die herren unt ir man : 45
 der ber begunde zürnen. der kûnec hiez dô lân
 allez daz gehûnde daz an seilen lac.
 wær ez wol verendet, si hêten vroelichen tac.

Mit bogen unt mit spiezen — niht langer man daz lie — 46
 dô liefen dar die snellen, dâ der ber gie :

41 *guldine tûllen*, gilt scabbard-holes (for inserting the arrows in the quiver).—*diu sachs wol sp. b.*, the points (or steel portion) some hands'-breadth broad.

42 *weidenlichen*, sportsmanlike.

43 *lôster*, he loosened.—*erlûtte*, yelled forth.—*ungemach*, (felt) uneasiness.

44 *geriet*, got into.—*schiet*, he drove.—*zerfüeret*, scattered many a log.

45 *sedele*, seat, settle.

sô vil was der hunde, daz dâ niemen schôz.
von dem grôzen schalle beidiu berc unt walt erdôz.

Der ber begunde vlihen vor den hunden dan : 47
im enkunde niht gevolgen wan Kriemhilde man.
der erliefen mit dem swerte, ze tôde er in dô sluoc.
hin wider zuo der kuchen man den bern sider truoc.

Dô sprâchen die daz sâhen, er wær ein kreftec man, 48
die stolzen jagtgesellen hiez man zen tischen gân :
ûf einen schoenen anger saz ir dâ genuoc.
waz man dô rîcher spîse den jagtgesellen dar truoc !

Die schenken kômen seine, die tragen solden wîn. 49
ez enkûnde baz gedienet nimmer heleden sîn,
hêten si dar under niht sô valschen muot,
sô wæren wol die degene vor allen schanden behuot.

Done hête niht der sinne der küene veige man, 50
daz er sich ir untriuwe kûnde hân verstân :
er was in ganzen tugenden alles valsches bloz.
sîns sterbes muose engelten sît der sîn nie niht genôz.

Dô sprach der herre Sîvrit 'wunder mich des hât, 51
sît man uns von der kuchen gît sô manegen rât,

46 *schoz*, shot, viz. for fear of hitting the dogs.

47 *niht wan*, nobody but.—*erliefen*, erlufen, perf., he overtook him.—*sider*, thereupon.

48 *anger*, meadow-land.

49 *seine*, slowly, ironically, for *not at all*.—*baz*, better than they (in all other respects, but the wine) no heroes could be attended.—*behuot*, free.

50 *done* (for *doch ne*), however, the bold and doomed man had no idea.—*verstân*, of suspecting their treachery.—*entgelten*, he had to atone subsequently for his death, who never enjoyed it.

51 *rât*, supply.

durch waz uns die schenken bringen niht den wîn :
man enpflege baz der jãgere, ine wil niht jagtgeselle sin.

Ich hête wol gedienet, daz man mîn næme war.' 52
der künec ob dem tische sprach in valsche dar
'man solz iu gerne bûezen, swes wir gebresten hân :
wir sîn von Hagenen schulde hiut âne trinken bestân.'

Dô sprach der von Tronege 'vil libere herre mîn, 53
ich wânde daz diz pirsen hiute solde sîn
dâ zem Spehtsharte : den wîn den sande ich dar.
sîn wir hie ungetrunken, wie wol ihz immer mêr bewar !'

Dô sprach der herre Sivrit 'ir lîp der habe undanc! 54
man sold mir siben saume wîn unt lûtertranc
habn her gefüeret : dô des niht mohte sîn,
dô solde man uns nâher hân gesidelt an den Rîn.'

Dô sprach aber Hagene 'ir edeln ritter balt, 55
ich weiz hie vil nâhen einen brunnen, der ist kalt :
daz ir niht enzürnet ; dâ suln wir hine gân.'
der rât wart manegem degene ze grôzen sorgen getân.

51 *enpflege*, unless sportsmen are better cared for, I will not, &c.

52 *gedienet*, merited. — *bûezen*, apologize, beg pardon. — *gebresten*, want.

53 Spessart forest, nearer to the Maine, is still more distant from Worms than the Odenwald ; some editions place the scene of the murder in the Vavgau or Vosges mountains, on the other side of the river.—*sîn wir*, &c., if we are here without drink, I shall in future evermore guard against it [Simrock : doch vermeid' ich es hinfort].

54 *undanc*, a plague on their body !—*saume*, cart-loads.—*lûtertranc*, spiced claret.

Den helt von Niderlanden dwanc des durstes nôt: 56
 den tisch er deste zîter rûcken dan gebot:
 er wolde für die berge zuo dem brunnen gân.
 dô was der rât mit meine von den degenen getân.

Diu tier man hiez ûf wâgenen fûeren in daz lant, 57
 diu dâ verhowen hête diu Sîvrides hant:
 man jah im grôzer êren, swer ez ie gesach.
 Gunther sîne triuwe vaste an Sîvride brach.

Dô si dannen wolden zuo der linden breit, 58
 dô sprach aber Hagene 'mir ist dicke daz geseit,
 daz niht gevolgen künne dem Kriemhilde man,
 swenner wolde gâhen: hey, wolder uns daz sehn lân!'

Dô sprach von Niderlanden der herre Sîvrit 59
 'ir mugt ez wol versuochen, welt ir mir loufen mite
 ze wette zuo dem brunnen. sô daz sî getân,
 der sol hân gewinnen, den man siht ze vorderst stân.'

'Nu welle ouch wirz versuochen,' sprach Hagene der 60
 degn.
 dô sprach der starke Sîvrit. 'sô wil ich mich legn
 für die iwern fûeze nider an daz gras.'
 dô Gunther daz gehôrte, hey, wie lieb im daz was!

56 *dwanc*, galled, parched.—*mit meine*, with evil intent.

57 *jah* (jehen), assured.—*swer*, &c., whoever saw it, or them.—*faste*, greatly.

58 *niht* = nothing, nobody.—*swenner*, whenever he was determined to run.

59 *sô daz sî*, if that be done.

60 *sô wil ich*, &c., in that case (while you start before me) I will lie down in the grass here at your feet.

Dô sprach der degn küene 'ich wil iu mære sagn : 61
 allez mîn gewæte wil ich an mir tragn,
 den gêr zuo dem schilte unt al mîn pirsgewant ;'
 den kocher zuo dem swerte vil schier er umbe gebant.

Dô zugen si diu kleider von dem lîbe dan : 62
 in zwein wîzen hemedem sach man si beide stân.
 sam zwei wildiu pantel sie liefen durch den klê ;
 doch sah man bî dem brunnen. den snellen Sîvriden ê.

Den prîs an allen dîngen truoger vor manegem man. 63
 daz swert er lôste balde, den kocher leit er dan,
 sînen gêr den starken leinter an der linden ast :
 bî des prunnen vluzze stuont der hêrlîche gast.

Di Sîvrides tugende wâren harte grôz : 64
 den schilt leit er nidere al dâ der brunne vloz :
 swie harte sô in durste, der helt doch niene tranc
 ê daz der kûnec kœme. daz dûhte Sîvriden lanc.

Der brunne was vil kûele lûter unde guot. 65
 Gunther sich dô legete nider zuo der fluot :
 daz wazzer mit dem munde er von der fluote nam.
 si gedâhten daz ouch Sîvrit nach im mûese tuon alsam.

Do engalt er sîner zûhte. den bogen unt daz swert 66
 daz truog allez Hagene von im danewert :

61 *mære*, something.—*gebant*, he tied, girt, round him his arms—to give them more odds.

62 *si beide* refers to Gunther and Hagen, who run in their shirts.

63 *leinter*, leaned he ; *leit er* for *legte er*.

64 *s'wie harte*, however thirsty he was.—*dûhte* (*dunken*), seemed.

65 *lûter*, clear.

66 *dô engalt er*, &c., then he suffered for his good breeding.—*dane-wert*, thence away.

dô spranger hin widere dâ er den gêr dâ vant :
er sach nâch eime kriuze an des küneges gewant.

Dô der herre Sîvrit ob dem brunnen tranc, 67
er schôz in durch daz kriuze, daz ûz der wunden spranc
daz bluot im von dem herzen an die Hagenen wât.
sô grôze missewende ein helt nu nimmer mêr begât.

Den gêr gegen dem herzen stecken er im lie; 68
alsô angestlîchen ze flûhten Hagene nie
gelief noch in der werlde vor decheinem man,
dô sich der herre Sîvrit der starken wunden versan.

Der recke toblîche von dem brunnen spranc : 69
im ragete von dem herzen ein gêrstange lanc.
der fürste wânde vinden bogen oder swert :
sô müese wesn Hagene nâch sîme dienste gewert.

Dô der sêre wunde des swertes niht envant, 70
done hêt et er niht mêre wan des schildes rant :
den zuhter von dem brunnen : dô lief er Hagenen an :
done kunde im niht entrinnen der vil ungetriwe man.

67 *schoz* = pierced him.—*wât*, dress (shirt).—*begât* = perpetrates such misdeeds ever again.

68 *gelief*, from *loufen* with *ge-*, he ran in order to fly.—*versan*, from *versinnen*, to become conscious of.

69 *tobelîche*, raging mad.—*ragete*, stood out.—*wânde*, hoped (to find).—*gewert* (G. *gewährt*), then H. would have received his due.

70 *sêre-wunde*, the sorely wounded.—*des swertes* is *gen.*, depending on *niht*.—In M. H. G., similarly as in French ('*pas de*'), the *gen.* is required to express non-existence.—*et*, even.—*niht mêre wan*, not more than.—*des sc. rant*, for : den schilt; *lît*, the rim of his shield.—*zuhter* (*zucken*), he snatched.

Swie wunt er was zem tôde, sô krefteclîch er sluoc, 71
 daz ûzer dem schilde dræte genuoc
 des edelen gesteines : der schilt vil gar zebrast.
 sich hête gerne errochen der vil hêrlîche gast.

Hegene muose vallen von sîner hant zetal. 72
 von des slages krefte der wert vil lûte erhal.
 hêt er daz swert enhende, sô wær ez Hagenen tôt :
 der helt entran vil kûme ûz der angestlîchen nôt.

Sîn kraft was im gewichen, ern kunde niht gestân : 73
 sînes lîbes sterke diu muose gar zergân,
 wand er des tôdes zeichen bî liechter varwe truoc.
 sît wart er beweinet von schoenen vrouwen genuoc.

Dô viel in die bluomen der Kriemhilde man : 74
 daz bluot von sinen wunden sach man vaste gân.
 dô begunder schelten —des twanc in michel nôt—
 die ûf in gerâten hêten den vil ungetriwen tôt.

Dô sprach der sêre wunde 'jâ, ir vil böese zagn, 75
 waz hilfet mich mîn dienst, daz ir mich habt erslagen ?
 ich was iu ie getriuwe : des ich engolten hân.
 ir habt an iwern mâgen leider übele getân.

Die sint dâ von bescholten, swaz ir wirt geborn, 76
 her nâch disen zîten. jâ habt ir iwern zorn
 vil übele gerochen an dem lîbe mîn :
 mit laster ir gescheiden sult von guoten recken sîn.'

71 *dræte* (drægen), there flew from.

72 *wert*, meadow.—*erhal*, rang.

73 *gestân*, stand upright.—*bî liechter varwe*, in his pallid complexion.

75 *zagn* = ye cravens.—*leider* (plural of leit), grievous harm.

76 *bescholten*, disgraced will be those who are born of them.—*laster*, with shame.

Die liute liefen alle dâ er erslagen lac. 77
 ez was ir genuogen ein freudelôser tac :
 die iht triwe hêten, von den wart er bekleit.
 daz hête wol gedienet der ritter kûen unt gemeit.

Der kûnec von Burgonden klagete sînen tôt. 78
 dô sprach der verchwunde 'daz ist âne nôt.
 daz der nâch schaden weinet, der in dâ hât getân.
 der dienet michel schelten : ez wære bezzer verlân.'

Dô sprach der grimme Hagene 'jane weiz ich waz 79
 ir kleit.
 ez hât nu allez ende, unser sorge unt unser leit :
 wir vinden ir vil kleine, die türren uns bestân.
 wol mich deich sîner hêrschaft hân ze râte getân.'

'Ir mugt iuch lihte rüemen,' —sprach dô Sivrit— 80
 'hêt ich an iu erkennet den mortlîchen sit.
 ich hête wol behalten vor iu mînen lîp.
 mich enriwet niht sô sêre sô frou Kriemhilt mîn wîp.

Nu mueze got erbarmen, deich ie gewan den suon, 81
 dem man solch itewîzen sol nâch den zîten tuon,
 daz sîne mâge iemen mit morde habn erslagn.
 möht ich,' —sô sprach Sivrit— 'daz solt ich billîche
 klagn.

77 *ir genuogen*, to many of them.—*bekleit* = beklaget.

78 *verchwunde* (from *verch*, the seat of life), the deadly-wounded.—
nach schaden, he should weep over injury who did it.—*der dienet*,
 he deserves great scolding.

79 *ir kleit*, indeed, I know not why ye moan.—*kleine die türren*, few
 who will venture to fight us.—*ze râte tuon*, to put an end to.

80 *sit*, character.—*enriwet*, (nothing) distresses me as much as.

81 *itewîzen*, such reproach.—*möcht ich*, if I were able.

Zer werlde wart nie mêre groeẓer mort begân,' 82
 —sprach er zuo dem kûnege— 'denne an mir ist getân.
 ich behielt iu lîb unt êre in angestlicher nôt:
 ich hâns engolten sêre, daz ihẓ iu ie sô wol erbôt.'

Dô sprach vil senelîche der verchwunde man 83
 'welt ir, kûnec riche, triwen iht begân
 in der werlt an iemen, lât iu bevolhen sîn
 ûf triwe unt ûf genâde die lieben triutinne mîn.

Unt lât si des genieẓen, daz si iuwer swester sî: 84
 durch aller fûrsten tugende wont ir mit triwen bî.
 mir mûeẓen warten lange mîn vater unt mîne man:
 eẓ enwart nie frowen mêre an friunde leider getân.'

'Er rampf sich bitterlîche, als im diu nôt gebôt, 85
 unt sprach dô jæmerlîche 'der mortlîche tôt
 mag iuch wol geriuwen her nâch disen tagen:
 geloubt an rechten triuwen, daz ir iuch selben habt
 erslagn.'

Die bluomen allenthalben von bluote wâren naz. 86
 dô ranger mit dem tôde: unlange tet er daz,
 wande in des tôdes wâfen al ze sêre sneit:
 dô mohte reden niht mêre der recke kûen unt gemeit.

82 *erbôt*, served.—*behielt*, kept, entertained.

83 *senelîche* (sehnen, to long), lovingly.—*m. lîben tr.*, my dear wife.

84 *wont bî ir* = protect her with all princely nobleness.—*enwart*,
 was never.—*mir warten*, will have long to wait for me.

85 *rampf* (rimpfen), he writhed.

86 *rang*, wrestled.

Dô die herren sâhen, daz der helt was tôt, 87
 si leiten in tîf einen schilt, der was von golde rôt,
 unt wurden des ze râte, wie daz solde ergân,
 daz man ez verhæle, daz ez hêt Hagene getân.

Dô sprâchen ir genuoge 'uns ist übele geschehn. 88
 ir sult ez heln alle, unt sult gelîche jehn,
 da er rite jagn eine, der Kriemhilde man,
 in slüegen schâchære, dâ er füere durch den tan.'

Dô sprach der ungetriuwe 'ich füere'n in daz lant. 89
 mir ist vil unmære, unt wirt ez ir bekant,
 diu sô hât getrüebet mîner frowen muot:
 ez ahtet mih vil ringe, swaz si weinens getuot.'

Von dem selben brunnen, dâ Sivrit wart erslagen, 90
 sult ir diu rechten mære von mir hoeren sagn:
 vor dem Otenwalde ein dorf lît, Otenhein;
 dâ vliuzet noch der brunne. des ist zwîfel dehein.

88 *jehn g.*, all alike say.—*jagn eine*, when he was hunting all alone, robbers slew him.

89 *füeren*, I will conduct him.—*unmære*, I care little.—*ringe*, little.

90 *zwîfel dehein*, of this there is no doubt.

SEVENTEENTH ADVENTURE.

HOW SIEGFRIED WAS BEWAILED AND BURIED.

Do erbîten si der nahte, unt fuoren über Rîn. 1
 von heleden kunde nimmer wîrs gejaget sîn :
 ein tier daz si dâ sluogen, daz weinten edeliu kint.
 jâ muosen sîn engelten vil guote wîgande sint.

Von grôzer übermüete mugt ir nu hoeren sagn, 2
 unt von starker râche ; dô hiez Hagene tragn
 Sîvrîde, den herren von Nibelunge lant,
 für eine kemenâten, dâ man Kriemhilde vant.

Er hiez in alsô tôten legn an die tür, 3
 daz si in dâ solde vinden, sô si der gienge für
 hin zer mettîne ê daz ez würde tac,
 der diu frowe Kriemhilt deheine selten verlac.

Man lûte dâ zem münster nâch gewonheit. 4
 dô wachte diu frouwe vor ir manege meit :
 si bat ir balde bringen licht unt ir gewant.
 dô kom ein kamerære dâ er Sîvrîden vant.

1 *erbîten*, perf. of *erbîten*, with *gen.*, to wait for.—*wîrs*, comp. of *übel*.—*tier* = deer.

3 *in also tôten*, him thus lifeless. — *verlac* (*verliegen*), to miss by sleeping.

4 *ir manege meit*, her many maids (*meit* = *magete*).—*wachte*, from *wecken*.—*vor*, adv., previously.

Er sach in bluotes rôten : sîn wât was elliu naz. 5
 daz ez sîn herre wære, niht enwesser daz.
 hin zer kemenâten daz lieht truog an der hant
 von dem vil leider mære sît vrou Kriemhilt ervant.

Dô si mit ir vrouwen zem münster wolde gân, 6
 dô sprach der kamerære 'jâ sult ir stille stân :
 ez lit vor dem gademe ein ritter tôt erslagn.'
 dô begunde Kriemhilt harte unmæzliche klagin.

E daz si reht erfunde daz ez wære ir man, 7
 an die Hagenen vrâge denken si began,
 wier in wolde vristen. dô wart ir êrste leit :
 ir was al ir freuden mit sîme tôde widerseit.

Dô seic si zuo der erden, daz si niht ensprach : 8
 die schœnen freudelôsen ligen man dô sach.
 der edeln frowen jâmer wart unmâzen grôz.
 dô erschrê si nâch unkrefte, daz al diu kemenâte erdôz.

Dô spach ir ingesinde 'waz, ob ez ist ein gast?' 9
 daz bluot ir ûzem munde von herzen jâmer brast :
 si sprach 'ez ist Sivrit, der mîn vil lieber man :
 ez hât gerâten Prûnhilt, daz ez hât Hagene getân.'

Diu frowe bat sich wîsen dô si den recken vant. 10
 si huop sîn schœne houbet mit ir wîzen hant.

5 rôten, all red with blood.—*elliu*, all over.—*enwesser* = he knew not.

6 *gadem*, room.

7 *wier w. f.*, how he would protect him.—*êrste*, adv., first.—*widerseit*, bid farewell.

8 *seic*, sank, from *sîgen*.

9 *gast*, a stranger.

10 *bat s. w.*, had herself shown to.

swie rôf er was von bluote, si hêt in schier bekant.
dô was missevarwe des küenen degenes gewant.

Dô rief vil jâmerliche diu küneginne milt 11
'owê mir mîner leide: nune ist dir dîn schilt
mit swerten niht verhouwen— du list ermorderôt!
unt wesse ich wer daz tæte, ich riet im immer sînen tôt.

Allez ir gesinde klagt unde schrê 12
mit ir vil lieben frouwen, wande in was starke wê
umbe ir vil edeln herren, den si dâ hêten v'lorn,
dô hêt gerochen Hagene harte Prünhilde zorn.

Dô sprach diu jâmerhafte 'man sol hin gân 13
unt wecken harte balde die Sîvrîdes man,
unt sol ouch Sigemunde disiu mære sagen,
ob er mir helfen welle den herren Sîvrîden klagên.'

Dô lief ein bote balde dâ er ligen vant 14
die Sîvrîdes helede von Nibelunge lant.
mit disen leiden mæren wachter manegen man:
die sprungen âne sinne vil balde von ir betten dan.

Ouch kom der bote schiere dâ der künec lac. 15
Sigemunt der herre des slâfes niht enpfac:
ich wæn sîn herze im sagete daz im dâ was geschêhn,
ern môhte sînen lieben sun lebenden nimmer mê gesehn.

10 *missevarwe*, stained.

11 *verhouwen*, hacked to pieces.—*unt wesse*, &c., and knew I who did it, I would for ever think of his death.

12 *wande in was*, &c., for they, too, felt deep sorrow for their noble lord; for (they said) Hagen had cruelly venged the wrath of Brunhild.

‘Wachet, herre Sigemunt, wande ir sult balde gân 16
ze Kriemhilt mîner frouwen. der ist ein leit getân,
daz ir vor allen leiden an ir herze gât:
daz sult ir klagen helfen, wandez iuch sêre bestât.’

Uf rihte sich dô Sigemunt: er sprach ‘waz sint diu 17
leit
der schoenen Kriemhilde, di du mir hâst geseit?’
der bote sprach mit jâmer ‘si muoz von schulden
klagen:
jâ ist von Niderlanden der küene Sîvrit erslagn.’

Dô sprach der herre Sigemunt ‘lât daz schimpfen sîn 18
unt alsô boesiu mære von dem sune mîn,
daz ir daz saget iemen, daz er sî erslagn;
wande ich enkunde in nimmer unz an mîn ende
verklagn.’

‘Unt welt ir niht gelouben daz ir mich hoeret sagn, 19
ir mügt wol selbe hoeren Kriemhilde klagn
unt allez ir gesinde den Sîvrides tôt.’
vil sêre erschrac dô Sigemunt: des gie im groezliche nôt.

Mit hundert sînen mannen er von den betten spranc. 20
si zuchten zuo den handen diu scharpfen wâfen lanc:
si liefen zuo dem wuofe vil seneliche dan.
dô kômen tûsent recken, des küenen Sîvrides man.

16 *wandez*, &c., as it concerns you much.

17 *von schulden*, for a reason.

18 *schimpfen*, jesting.—*verklagn*, cease to mourn for him.

20 *zuchten*, snatched.—*wuof*, wailing.—*seneliche*, full longingly.

Dâ si sô jæmerliche die frowen hörten klagen. 21
 dô wânden sumelfche, si solden kleider tragn :
 jane mohten si der sinne vor leide niht gehabn.
 in was vil starkiu swære in ir herzen begrabn.

Dô kom der künec Sigemunt dâ er Kriemhilt vant : 22
 er sprach 'owê der reise her in ditze lant.
 wer hât mich mînes kindes unt iuch iwern man
 bî sô guoten friunden vergebne âne getân ?'

'Hey, solde ich den bekennen,' - sprach daz edel wîp- 23
 'holt enwürde im nimmer mîn herze unt ouch der lîp :
 ich getæt im als leide, daz die mâge sîn
 mit jâmer müesen weinen, daz wizzet, von den schulden
 mîn.'

Sigemunt mit armen den fürsten umbeslôz. 24
 dô wart von sînen friunden der jâmer alsô grôz,
 daz von dem starken wuofe palas unde sal
 unt ouch diu stat ze Wormze von ir weinen erschal.

Done kunde niemen troesten daz Sîvrîdes wîp. 25
 man zôch ûz den kleidern den sînen schoenen lîp :
 den edeln künec rîche si leiten ûf den rê.
 dô was von grôzem jâmer sînen liuten allen wê.

21 *sumeliche*, several of them reflected that they were so lightly clad.
 —*der sinne* (niht w. gen.), could have none of their senses.—*swære*
 sorrow.

22 *vergebene âne getân*, has wantonly robbed us.

23 *bekennen*, find out.—*holt enwürde*, never would forgive him.—*die*
mâge sîn m. w., his kinsmen should have to weep through me.

25 *leiten*, they laid upon the bier.

Dô sprächen sîne recken von Nibelunge lant 26
 'in sol immer rechen mit willen unser hant.
 er ist in dirre bürege, der ez da hât getân.'
 dô ilten nâch gewæfen alle Sivrides man.

Die ûz erwelten recken mit schilden kômen dar. 27
 einlif hundert recken die hêt an sîner schar
 Sigemunt der herre. den Sivrides tot
 den wolde er gerne rechen : des gie im wærlîche nôt.

Sine wessen wen si solden mit strîte bestân, 28
 sine tætenz Gunther unde sîne man,
 mit den der herre Sivrit an daz gejâgede reit.
 Kriemhilt si sach gewâfent : dô was ir groezlîche leit.

Swie starc ir jâmer wære unt swie grôz ir nôt, 29
 dô vorhte si sô sêre der Nibelunge tât
 von Gunthers mannen, daz si ez understuont :
 si warnt si gûetlîche, sô friunt noch liebe friunde tuont.

Dô rief diu jâmers rîche 'mîn her Sigemunt, 30
 wes welt ir beginnen ? iu enist niht rehte kunt :
 ez hât der künec Gunther sô manegen kûenen man,
 ir sit verlorn alle, welt ir mit strîte si bestân.'

26 *rechen m. w.*, shall avenge him readily.

27 *des gie, &c.*, of that he had truly need, from *ez gât nôt* = there is need.

28 *sine wessen*, they wot not.—*sine t.*, unless G. did the deed and his men.

29 *swie* = however.—*understuont*, she prevented the fight.

30 *iu enist*, it cannot be known to you.

Mit ûf erburten schilden ze strîte was in nôt. 31
 Kriemhilt diu frouwe bat unt ouch gebôt,
 daz siz mîden solden, die recken vil gemeit:
 ob siz niht wenden kûnde, daz wære ir bêdenthallen leit.

Si sprach 'herre Sigemunt, ir sult ez lâzen stân 32
 unz ez sich baz gefüege: sô wil ich mînen man
 immer mit iu rechen. der mir in hât benomen,
 wirde ich des bewîset, ich sol im schädellîche kômen.

Ez ist der übermüeten hie bî Rîne vil: 33
 dâ von ich iu des strîtes râten niene wil:
 si habent wider einen ie wol drîzec man.
 nu lâz in got gelingen als si an uns gedienet hân.

Ir sult hie belliben, unt dolt mit mir diu leit. 34
 sô ez tagen beginne, ir helde vil gemeit,
 sô helfet mir besarken den mînen lieben man.'
 dô sprâchen die degene 'daz sol werden getân.'

Nune kûndiu niemen daz wunder vol gesagn 35
 von rittern unde frouwen, wie man die hôrte klagn.
 dô wart man des wuofes in der stete gewar:
 vil der burgære die kômen gâhende dar.

31 *ûf erburten*, with shields uplifted for battle they did call.—*nôt ist mir ze* = I am desirous of.—*bêdenthallen*, for the sake of both sides.

32 *unz*, &c., until matters mend.—*mit iu*, help you to avenge.—*bewîset*, convinced.—*kômen*, I will visit him with destruction.

33 *übermüeten*, adj., there is of haughty warriors much.—*niene râten*, dissuade from strife.—*gelingen*, let God give them such gains as they deserve to get, from their conduct to us.

34 *dolt* (= duldet), endure.—*gemeit*, cheery.—*besarken*, put in a coffin.

35 *kûndiu*, could to you.—*dar* = there (came going).

Si klagten mit den gesten, wande in was starke leit : 36
 die Sîvrîdes schulde in niemen hêt geseit,
 wâ von der edele recke verlûr den sînen lîp.
 dô weinten mit den frouwen der guoten kauflîute wîp.

Smide hiez man gâhen bewurken einen sarc 37
 von edelm marmelsteine, vil michel unde starc :
 man hiez in vaste binden mit gespenge guot.
 dô was al den liuten harte trûrec der muot.

Diu naht diu was zergangen : man sagt, ez wolde 38
 tagen.
 dô bat diu edele frouwe zuo dem mûnster tragen
 den vil edeln tôten, ir vil lieben man :
 swaz er dâ friunde hête, die sah man weinende gân.

Dô man in zem mûnster brâhte, vil der glocken klanc ; 39
 man hôrte von den pfaffen vil michel gesanc.
 dô kom der kûnec Gunther mit den sînen man,
 mit in der grimme Hagene, zuo dem wuofe gegân.

Er sprach ' vil libiu swester, owê der leide dîn, 40
 daz wir der starken leide niht mohten über sîn :
 wir mûezen klagn immer den sînen schoenen lîp.'
 ' daz tuot ir âne schulde,' sprach dô daz jâmerhafte wîp.

' Wær iu dar umbe leide, sone wær es niht geschehn. 41
 ir hêtet min vergezzen, des mag ich wol nu jehn,

36 *schulde, wâ von*, the offence for which, &c., nobody could tell.

37 *marmelstein*, marble.—*gespenge*, spangling.

40 *über sîn*, could not have been spared.—*âne sch.*, without cause.

41 *ir hêtet*, &c., you had forgotten me when I was parted from my
 d. husband—that I may well now affirm (*jehen*, w. gen.).

dâ ich dâ wart gescheiden von mîme lieben man.
daz wolde got von himele, wær ez mir selber getân !'

'Dir ist von mînen liuten leides niht geschehen :'
42
-sprach der künec Gunther- 'des wil ich dir verjehn.'
'die wellen sin unschuldec, die heizet nâher gên'
-sprach si- 'zuo der bâre, daz wir die wârheit verstên.'

Daz ist ein michel wunder, vil dicke ez noch geschiht : 43
swâ man den mortmeilen bî dem tôten siht,
sô bluotent im die wunden, als ouch dâ geschach ;
dâ von man die sculde dâ ze Hagene gesach.

Die wunden vluzzen sêre, alsô si taten ê : 44
die ê dâ sêre.klageten, des wart nu michel mê.
dô sprach der künec Gunther 'ich wilz iuch wizzen lân,
in sluogen schâchære, Hagene hât es niht getân.'

Si sprach 'die selben schâchman sint mir wol bekant. 45
got lâz ez noch errechen siner friunde hant.
Gunther unde Hagene, jâ habt ir ez getân.'
die Stvrides recken hêten dô ze strîte wân.

Dô sprach aber Kriemhilt 'nu dolt mit mir die nôt.' 46
dô kômen dise beide dâ si in funden tôt,
Gêrnôt ir bruoder unt Gtselher daz kint :
in triwen si in klageten mit den anderen sint.

41 *wær ez, &c.*, would it had been done to myself.

43 *mortmeile*, from *meilen*, to stain, the blood-stained assassin.

44 *also si taten ê* = just as they did before.—*die ê, &c.*, those who before had sorely wailed had now much more of it ; before des (referring to *klageten*) understand *denen*, to them.

45 *errechen*, may God still cause it to be avenged by.—*wân ze strîte*, expected that the strife would commence.—*dô kamen*, then came to the place where they found him dead, G. and G. *sint*, thereupon.

Si weinten inneclîche den Kriemhilde man. 47
 man solde messe singen. zuo dem münster dan
 giengen allenthalben man wîp unt kint:
 die sîn doch lîhte enbâren, die weinten Sîvriden sint.

Gêrnôt unt Gîselher sprâchen 'swester mîn, 48
 nu trœste dich nâch tôde, als ez doch muoz nu sîn:
 wir wellens dich ergetzen die wîl unt wir gelebn.'
 done kunde ir trost decheinen zer werlde niemen gegeben.

Sîn sarc der was bereitet umben mitten tac: 49
 man huob in von der bâre, dâ er ûf lac.
 noch enwolde si den recken lâzen niht begraben;
 des muosen al die liute vil michel arebeite habn.

In einen rîchen pfellel man den tôten want. 50
 ich wæne man dâ iemen âne weinen vant.
 dô klagete herzenlîche Uote ein edel wîp
 unt allez ir gesinde den sînen wætlîchen lîp.

Dô man daz gehôrte, daz man zem münster sanc 51
 unt in gesarket hête, vil grôz wart der gedranc:
 durch willen sîner sêle waz opfers man dô truoc!
 er hête bî den vînden guoter friunde doch genuoc.

Dô man dâ gote gediente, daz volc huop sich von dan. 52
 dô sprach diu kûneginne 'irn sult niht eine lân

47 *die sîn, &c.*, those who easily could do without him, yet wept for S.
 48 *nach tôde*, take comfort about this death.—*dich ergetzen*, we will
 make you forget it, compensate you as long as we have life.

50 *pfellel*, silkstuff.

51 *opfers*, offerings of coin at mass.

52 *irn sult nicht eine lân* = you must not leave me alone this night
 to watch the illustrious dead.

mich hînte bewachen den ûz erwelten degn;
ez ist an sîme lîbe al mîn freude gelegen.

Drî tage unt drî nahte wil ich in lâzen stân 53
unz ich mich wol geniete mîns vil lieben man.
waz, ob daz got gebiutet, daz mich ouch nimt der tût?
sô wære wol verendet mîn armer Kriemhilde nôt.'

Zen herbergen giengen die liute von der stat. 54
pfaffen unde mûneche si belîben bat,
unt allez sîn gesinde, daz sîn von rehte pflac:
si hêten naht vil arge unt ouch vil mûelîchen tac.

Ane ezzen unt ân trinken beleip dâ manec man: 55
die ez nemen wolden, den wart daz kunt getân,
man gæbes in den vollen; daz schuof Sigemunt.
dô was den Nibelungen michel arebeiten kunt.

Die drîte tagedzîte, sô wir hoeren sagn, 56
di dâ singen kunden daz si muosen tragen
vil michel arebeit durch ir herzen sêr.
si bâten umbe die sêle des recken kûen unde hêr.

52 *gelegen*, all my joy centres, depends on his person.

53 *mich geniete*, until I have fully satiated myself of him, until I have had my fill of him.

54 *si belîben bat*, she bade stay the priests.—*n. vil arge*, a very bad night.

55 *nîbelungen* in the first half of the poem means the men of Siegfried then possessors of the Nibelung hoard. In the second part it means the Burgundians, who took this hoard from Siegfried's widow.

56 *die da*, &c., those priests who could sing bore very hard work through the sorrow of her (Kriemhild's) heart, because they had to pray for the soul of S.

Urbor ûf der erden diu teiltes' in diu lant, 57
 swâ sô man diu klôster unt guote liute vant :
 ouch hiez si gebn den armen der sînen habe genuoc.
 si tet dem wol gelîche daz si im holden willen truoc.

An dem dritten morgen ze rechter messezeit 58
 sô was bî dem münster der kirchhof alsô wît
 von den lantliuten weinens harte vol :
 si dienten im nâch tôde als man lieben friunden sol.

In den tagen vieren ist uns gesagt daz 59
 ze drîzec tûsent marken oder dannoch baz
 wart durch sîne sêle den armen dâ gegeben.
 dô was gelegn ringe sîn grôziu schœne unt ouch sîn lebn.

Dô gote wart dâ gedienet unt daz man dâ gesanc, 60
 mit ungefüegem leide vil des volkes ranc.
 man hiez in ûz dem münster zuo dem grabe tragn.
 die sîn doch lîht enbâren, die sah man weinen unde klagn.

Vil lûte schriende daz volc gie mit im dan : 61
 vrô enwas dâ niemen, weder wîp noch man.
 ê er begraben wûrde, man sanc unde las :
 hey, waz der wîsen pfaffen bî sîner bîvilde was !

57 *urbor teilte si* = she distributed land-rents (revenues) all over the land to convents.—*si têt*, &c., she proved by her actions (*lit.* did the like of that) that she bore him love.

58 *dienden*, they requited him.

59 *gelegn ringe* = and yet his beauty and life were now reduced to a low state [Simrock : waren gar zerronnen].

60 *ranc*, wrestled with sorrow.

61 *vrô enwas*, there was no happy face.—*bîvilde*, the last duty, obsequies.

E daz zem grabe kœme daz Sîvrîdes wîp, 62
 dô ranc mit solhem jâmer der ir getriwer lîp,
 daz man si mit wazzer vil dicke dâ begoz:
 ez war ir ungemüete harte unmæzliche grôz.

Ez was ein michel wunner, daz si ie genas. 63
 mit klage ir helfende vil manec frowe was.
 dô sprach diu küneginne 'ir Sîvrîdes man,
 ir sult durch iwer triuwe dise genâde an mir begân.

Lât mir nâch mîme leide daz kleine liep geschehn, 64
 daz ich sîn schoene houbet noch eines müeze sehn.'
 dô bat sis alsô lange mit jâmers siten starc,
 daz man wider ûf brechen muose den hêrlîchen sarc.

Dô brâhte man die frouwen dâ si in ligen vant. 65
 si huop sîn schoene houbet mit ir wîzen hant:
 dô kustes' alsô tôten den edeln ritter guot,
 ir vil liechten ougen ver leide weinten dô bluot.

Ein jâmerlîchez scheiden wart dô dâ getân 66
 man truoc die frowen dannen: sine mohte niht gegân.
 dô lac in unsinne daz hêrlîche wîp:
 vor leide môht ersterben der ir vil wûnneclîche lîp.

Dô man den edeln herren hête nu begrabn, 67
 leit âne mâze sah man die alle habn,
 die mit im komen wâren von Nibelunge lant:
 vil selten wol gemuoten man dô Sigemunden vant.

64 *siten* = ways, air.

66 *unsinn*, faint.

Dô was der etelicher, der drier tage lanc . 68
vor dem starken leide niht az noch entranc :
doch enmohten si dem lîbe sô gar gewichen niht ;
si nêrten sich nâch jâmer, sô noch genuogen geschiht.

68 *nêrten sich*, they recovered from their grief, as is generally the case.—*gewichen*, to forsake.

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THE END.

